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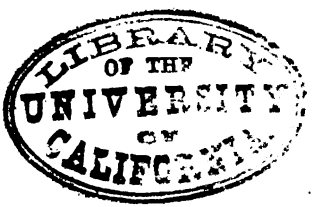
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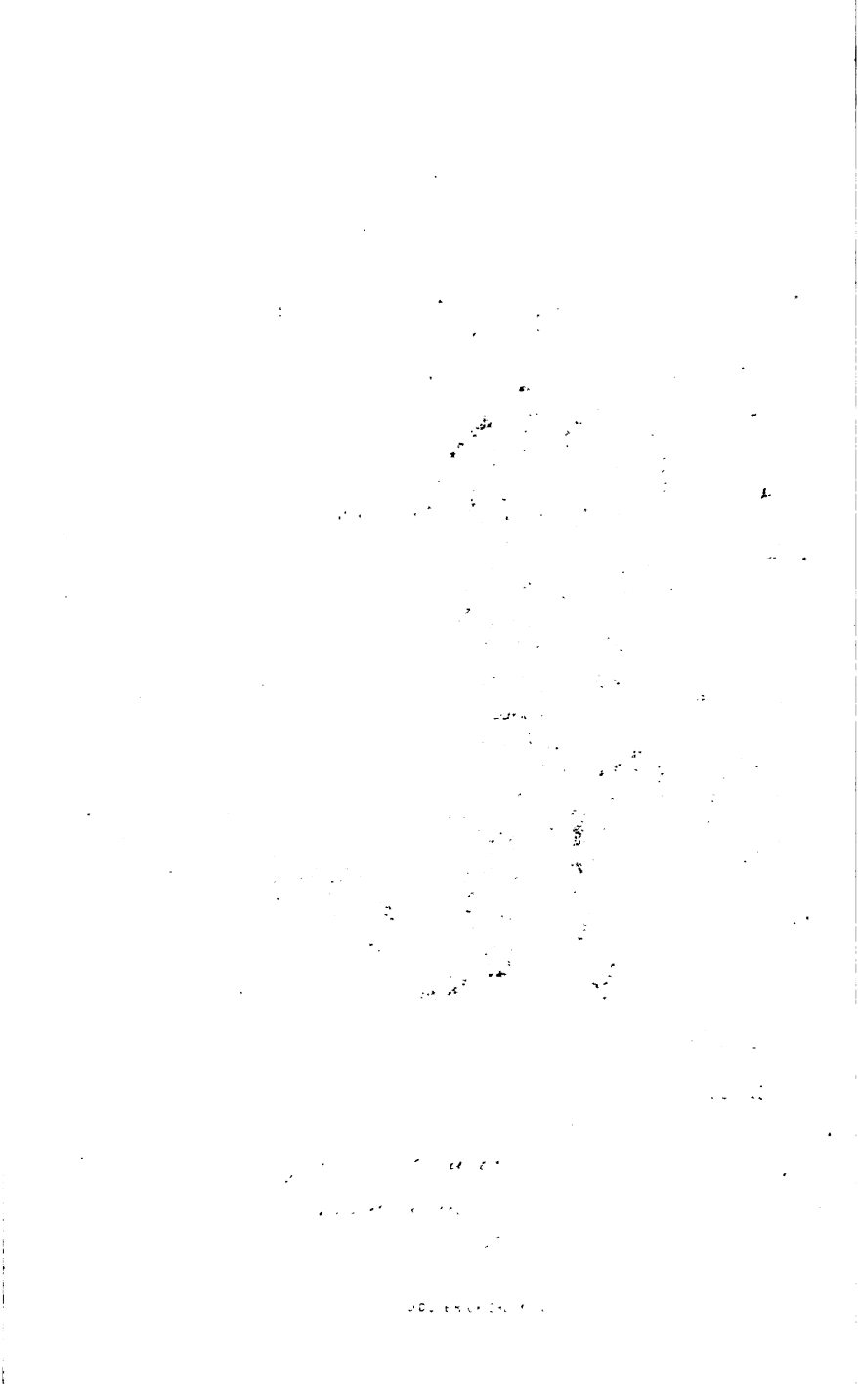

MEMOIRS

OF

THE LIFE

OF THE

REV. JOHN WILLIAMS,

MISSIONARY TO POLYNESIA.

BY EBENEZER PROUT,
OF HALSTEAD.

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PREFACE.

It is with sincere satisfaction that the author is at length enabled to present to the public the following memoir. Had the long delay which has occurred in its appearance resulted from his own negligence, the pain which he has suffered in consequence would have been a severe, if not a sufficient punishment. But of such a charge he is perfectly guiltless. For his own relief, and for the success of his undertaking, he was most anxious that the volume should have been completed at a much earlier period; but as he was far more solicitous that it should not be published in an unfinished state, he was induced to await, in the first instance, the arrival of documents from the South Sea Islands, and subsequently, the return of Mrs. Williams to this country; and the issue has satisfied him, that in resisting the strong temptation to go to press, he did well. Thus he has been enabled to enrich some parts of his volume, to complete others, and accurately to trace his admirable friend through almost every interesting scene of his diversified and instructive history.

Reluctantly as the author ventures to make a personal reference, he may be pardoned for saying in his own justification, when he consented to compile the following sheets, he did so with extreme reluctance, and unfeigned self-distrust. Anxious as he was that a history of his friend should be prepared which, while it preserved the memory of his benevolent deeds and presented the image of his admirable character, would perpetuate his influence and promote the objects for

which he lived and died, he did not presume so unduly to estimate his own qualifications, as to deem himself competent for such an undertaking. Indeed, its difficulties and responsibility were so full in his view, that he sincerely shunned the task, and resisted the urgent applications made to him, until his position became so painful as to render a resolute adherence to his own inclinations incompatible with higher claims. Whether in at length yielding to the opinions and importunity of others he acted wisely, is a question which it is now too late, at least for him to discuss. To those, however, who are disposed to condemn his presumption, he may be permitted to say, that throughout the work, his conscious inadequacy has constrained him to endeavor, by care and diligence, to supply his own deficiencies, and to do "what he could" to meet public expectation. Nor is he without the hope that the mass of new and deeply interesting matter which the following sheets contain, will so far concentrate the reader's attention upon the portrait, as to induce him to overlook what may be false in the coloring, or faulty in the drapery.

In the preparation of these memoirs, the author has been most anxious to avoid the unnecessary repetition of facts with which the public have become familiar through the medium of "The Missionary Enterprises;" but, as much of that interesting volume is auto-biography, this was not always either possible or proper. Wherever, indeed, a simple reference to its pages appeared to be sufficient, nothing more has been inserted; and when, in order to perfect the narrative or to illustrate the character, it has been requisite to traverse the same ground, the reader has been conducted over it by an untrodden path, where new objects have been brought into view, or those which were previously known presented in new combinations. But while a few quotations were unavoidable, and they are but few, the author is free to confess that he has found the difficulties arising from Mr. Williams's own work far less than he anticipated, and the materials for

illustrating the long and important periods which are unnoticed in "the Narrative," so voluminous and interesting, as to remove all temptation to fill his pages with extracts from a previous publication.

In fulfilling his engagement, the author has been greatly indebted to several valued friends for the communication of intelligence, and for the use of correspondence; and more especially to the Rev. W. Ellis, the Rev. C. Pitman, the Rev. A. Buzacott, the Rev. G. Pritchard, the Rev. A. W. Murray, and the Rev. W. Gill, to whom he now tenders his very grateful acknowledgments. But his weightiest obligations arise from the services rendered by the esteemed relatives of Mr. Williams, and by the Directors of the London Missionary Society, to whose books and papers unrestricted access has been most generously granted to him, and from whose officers he has received throughout every assistance which kindness could prompt.

If in perusing the following sheets, any reader should think that the language of commendation has been employed too freely, or that a veil has been thrown over the spots and shadows which are incident to human nature even in its noblest forms of earthly excellence, the author would assure them, that while aware of the blinding influence of the warm and partial friendship with which while living he regarded his lamented brother, and which in depth and force has been greatly increased by the perusal of his private correspondence, and the more perfect knowledge of his character thus obtained, he can confidently affirm, that he has suppressed nothing which biographical fidelity demanded, and has, he believes, fairly noticed the imperfections of a man of whom, however, it could be most truly said, that "e'en his failings leaned to virtue's side."

As throughout this work, the writer's object has been not only to trace the history of an individual, but to show the immeasurable importance and surpassing glory of the prin-

ciples by which he was governed, and of the objects at which he aimed, it is his ardent hope, that through the divine blessing, the humble production which he now presents to the friends of the Redeemer, will, by the example which it exhibits and the triumphs it records, augment their interest in the cause of missions; that cause of God and of man for which John Williams rejoiced to live, and in which he was ready to die.

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THE LIFE OF

REV. JOHN WILLIAMS.

CHAPTER I.

FROM MR. WILLIAMS'S BIRTH, UNTIL HIS DEPARTURE FOR THE SOUTH SEAS.

Parentage—Early Religious Impressions—Education—Apprenticeship—Mechanical Skill—Irreligion—Conversion—Christian Profession—Useful Labors—Rise of Missionary Zeal—Influence of Rev. Matthew Wilks—Reception by the London Missionary Society—Destination—Reasons for Early Departure—Marriage—Ordination—Embarkation for the South Seas—Letters from Gravesend.

The history of the last fifty years, filled up as that period has been with memorable and momentous events, will, "in ages to come," be chiefly regarded as the era of modern missions: and it may be confidently predicted that, in comparison with these movements of Christian philanthropy, not one of the great political changes which have recently imprinted their own character upon the sentiments and institutions of society, will, to anything like the same extent, so powerfully and permanently influence future generations. Whatever, therefore, may have contributed to such a result must deserve a record; and more especially, the proceedings of those honored men to whom the sacred impulse owed its origin, or its increase. To the former class belong "the Fathers and Founders" of our religious societies. They have now found their rest, and personally are no more seen. But their influence is still felt; "their works do follow them;" their names will be long embalmed in the affections of the church; and others, entering into their labors, have caught their mantle,

and devoted the dew of their youth, and the vigor of their days to the prosecution of the same great designs. Amongst these, we must claim an honorable position for him whose eventful and important history will be found in the following pages. Few individuals have done more than he for the furtherance of the Gospel, and sacred as well as fragrant will be his memory and his name.

JOHN WILLIAMS was the descendant of a pious ancestry. The parents of both his father and his mother were servants of God. His maternal grandfather, James Maidmeet, Esq., of the firm of Maidmeet and Neale, St. Paul's Churchyard, was a constant hearer, and an intimate friend of the Rev. William Romaine. So close, indeed, was the connexion between these excellent men, that, for many years, Mr. Romaine paid a weekly visit to Mr. Maidmeet's house, for the purpose of conducting a religious service with his family. At these sacred exercises, Miss Maidmeet, the mother of the subject of these memoirs, was accustomed to be present; but she then discovered no evidences of that sincere piety for which subsequently she became distinguished. On the contrary, her aversion to spiritual religion, although suppressed, was decided; and often, in after years, she confessed with sorrow, that, had it been permitted, when Mr. Romaine paid his accustomed visits to her father's house, she would have gladly escaped from the uncongenial element, by which, at these seasons, she was surrounded. But, however unpromising, this period of Miss Maidmeet's life was not without its influence upon her mind and character. Indirectly yet powerfully, her father's sentiments, and her pastor's ministrations controlled her subsequent course. Thus early, she had learned to distinguish between ethical and evangelical preaching, and to attach higher importance to the full and faithful proclamation of the Gospel, than to forms, or names, or merely ecclesiastical peculiarities. When, therefore, after her marriage to Mr. Williams, she had removed from her father's house to Oxford, one of her first objects was to ascertain where she might listen to the same truths which had been so luminously expounded by Mr. Romaine. With this view, Mrs. Williams first frequented her parish church; but not finding there the object of her search, she extended her inquiries farther, and thus visited in succession the different churches of the celebrated city in which her habitation had been fixed. As she was attached to the Establishment, and all her early associa-

tions were in favor of its forms, she had no desire to desert its communion. But to this step she was at length driven by what she deemed imperious necessity.

At that time, the doctrines of Romaine were under interdict at Oxford, and the preaching of its clergy presented few points of correspondence with that which Mrs. Williams had been taught to receive and revere as "the truth." Having become convinced of this, and finding that evangelical sentiments were preached by the Dissenters, she at length, with reluctance, withdrew from the Establishment, and became an attendant upon the ministry of the late Mr. Hinton, for many years a valued and successful laborer in that city. And most important were the results of this decision. In a short time, the truths to which she listened were applied by the Holy Spirit with power to her heart, and gave a new form to her character. From hence, therefore, may be dated the commencement of that course of consistent piety, the influence of which upon herself and her son will appear in the following pages.

Soon after this, commercial considerations induced Mr. Williams to remove from Oxford to the neighborhood of London, and fix his residence at Tottenham High Cross. Here, on the 29th of June, 1796, the subject of this memoir was born; and here he passed the period of childhood. Little is known respecting his education. The principal, if not the only seminary in which he was taught was conducted by the late Messrs. Gregory, of Lower Edmonton. But writing and arithmetic formed the staple of their tuition. Of the classics he learned but little, and to still rarer attainments he was an entire stranger. His destination was commercial, and the instructions which he received were considered to correspond with it. His mind, however, was always active, and he excelled many who pursued with him the circumscribed limits of the same educational course. He was remarkably observant, and frequently evinced, even thus early, a restless desire to investigate many subjects which were not taught at school. Those who resided under the same roof with him, have frequently since then recurred with interest to different occasions, in which he eagerly sought the assistance, and sometimes tasked the attention of others in the pursuit of his object.

But although at this period, the youth gave sufficient evidence of an active and penetrating mind, there were then no

remarkable developments of intellectual capacity. Nor does it appear that he exhibited any indications of that mechanical genius for which he was afterwards distinguished. By his family, however, he was considered, what, in familiar phrase, would be called "a handy lad," and as his disposition was most affectionate and compliant, he was the factotum of his sisters, whose little commissions he was ever ready to execute, and whose comfort he was most anxious to promote. "John can do it," or "John will do it," were words which they now well remember to have often passed from their lips during the period of their juvenile enjoyments. And enjoyments they were. In few families has there subsisted a larger amount of the elements of domestic bliss, and thus there grew up between the members of this united household that warm, it may be said intense regard, which they continued to cherish for each other in after life.

But although the early mental training of the future missionary was imperfect, he enjoyed the far more important privilege of a religious education. This was conducted by his mother, who, unhappily, did not, at that time, enjoy the co-operation of a partner like-minded with herself. Hers, therefore, was no ordinary task. Even when both parents concur, so numerous and formidable are the difficulties of bringing up a child in the nurture and admonition of the Lord, that all who appreciate them will deeply feel their own insufficiency. But how much more laborious and discouraging is this great work, when, as in the present instance, the mother is left to perform it alone. But Mrs. Williams was well prepared, both by nature and grace, for the arduous undertaking. Her maternal affection, mild firmness, and consistent piety, secured for her a complete ascendency over the minds of her children, who ever regarded their mother with mingled love and reverence. She had, therefore, little difficulty in obtaining their acquiescence in the plans she had formed, one of which was to conduct them every morning and evening to her chamber for instruction and prayer. There, with a simplicity and freedom, to which, in after years, her son was accustomed to refer with grateful pleasure, she gave expression to her pious solicitude for the salvation of her family; and thus impressions were made upon their susceptible minds which subsequent scenes and occupations were unable altogether to efface. At first, indeed, she did not reap where she had sown; and the early bud of prom-

ise was blighted ere any fruit appeared. But her prayers and labors had gone up before God "as a memorial," and He, who is not unrighteous to forget such cries and tears as hers, at length gave her the desire of her heart. Surely such a case should supply a healthy and holy stimulus to other parents circumstanced like Mrs. Williams. Many, doubtless, were her anxieties, as she surveyed her rising family, and remembered that a father's influence, although not actively hostile, was yet unfavorable to the object she so earnestly desired; and could we recover the records of her mental history, we should find there sufficient indications of her depression, discouragements and fears. But even had it been otherwise, had faith and hope always sustained her spirit while pursuing this solitary course of parental duty, we may confidently affirm that, even in her brightest hours, she did not anticipate, (who could?) what success, what honor what joy, would ultimately reward her pious toil. Little thought she, when her children were clustering around her knees, and hanging upon her lips, that she was then forming the character of the future apostle of Polynesia,—and performing a service for which distant tribes and future generations would revere her name.

The efforts of the mother, and the ministrations of the late Mr. Fowler, of Tottenham, to whose place of worship she was accustomed to lead her children, and by whom her infant son was dedicated to God in baptism, proved throughout the youth of Mr. Williams, a preservation from open immorality. Indeed, for some time, these means appeared to exert a direct and decidedly religious influence upon his mind. This was evident in his uniform and scrupulous regard to truth. From his earliest years, he feared and abhorred a lie. But his constant observance of private devotion supplied still more direct evidence of his seriousness, and naturally awakened in the anxious bosom of his mother the hope that her labor had not been in vain in the Lord. This feeling was fostered on finding a paper upon which her son, then at school, had written for his own use the following prayers and hymns,* which are valuable as an illustration of his mental, as well as of his spiritual history at this period.

* These prayers and hymns the author is assured, by the sister of his friend, were his own composition.

THE MORNING PRAYER.

I thank thee, O Lord! for the life which thou hast given me, and which thou art still preserving. Thou hast watched over me while I have been asleep, and hast permitted me to see the light of another day. Oh! forgive me whatever I have thought, whatever I have said, and whatever I have done amiss in time past; and keep me from displeasing thee in time to come. Do good, O Lord! to my friends and relations; teach me how to love thee; teach me how to pray as I ought, and as I get older, may I get wiser and better; fit me for doing thy will here on earth, and fit me for heaven, that happy place where thou art, and to thee be all the praise for ever. Amen.

THE EVENING PRAYER.

O Lord! I thank thee for thy goodness to me through all the day, for the light of the sun, for the food which I have eaten, for the clothes that I have worn, and for the air which I have breathed; but pardon, O Lord! all my sins, my thoughtlessness, my forgetfulness of thee; and all my wrong words and actions, remember them not against me. O Lord! help me to think of thee oftener, to understand the instructions that are given me, and to obey my parents, and to love those who are set over me. Be with me through the night, and grant me that rest which is needful for my health. Hear my prayers, and answer in mercy. Amen.

THE MORNING HYMN.

Soon as the sun ascends the sky,
His light and heat to shed;
I would not any longer lie,
And slumber in my bed.

With open eyes and gladsome heart,
I welcome in the day;
I throw my bed-clothes all apart,
And rise, and kneel, and pray.

For when the little birds unite,
Their morning song to raise;
So little boys should take delight,
Their Maker too to praise.

He gave the little bird his wings,
On which he mounts the sky;
He taught him all the notes he sings,
And built his nest on high.

He gave me life, and to prolong
The life my God affords,

He taught my mind to think, and tongue
To tell my thoughts in words.

For this, my kind preserver! thou
Shall hear my frequent praise;
To thee I'll daily learn to bow,
And give my youngest days.

THE EVENING HYMN.

The sun that lately filled the skies,
With all his sparkling rays;
Now hides his glories from our eyes,
And night comes on apace.

And now to him who made the sun,
And taught him when to rise,
Who showed him in what course to run
Across the glaring skies;

Who gave the gentle moon to cheer
The still and gloomy night;
Like a large pearl 'mong diamonds clear,
She looks and sheds her light.

To him, Oh! let my willing tongue
Send up the grateful strain;
And let my heart join in the song,
Or all my praise is vain.

His name, just learnt, his name I love,
How sweet it is to know,
That God, who made the world above,
Made me and all below.

Asleep, awake, that he sustains,
And feeds my tender frame.
He sends the blood through all my veins,
I live and move in him.

Now grant, my Maker! from this hour,
More and more knowledge still;
And since I've learnt thy name and power,
Oh! let me know thy will.

When the time arrived at which it was necessary to determine upon their son's future course, and the parents were willing to consult his wishes on the subject, it did not appear that the youth had any predilections. The disposition which

he manifested was a willingness to enter upon that engagement which they might prefer, with the confidence that he should not fail fully to realize their expectations. This was a happy neutrality, and it was productive of the most important results. Had he chosen it, he might have selected an employment far more calculated than that which was decided upon to expand his intellect, and conduct him to eminence. But although, in a different occupation, his mind might have acquired habits and information generally accounted superior to the attainments which he actually made, it was impossible that he could have filled any station, or directed his attention to any branch of knowledge, better adapted to fit him for that important sphere in which he was destined to labor. Had his future life been as well known then as it is now, a more appropriate selection could not have been made. This some may regard as a happy casualty; but Mr. Williams himself more correctly ascribed it to the foreknowledge and wisdom of a superintending Providence.

But while both parents were anxious that their son should fill a respectable situation, Mrs. Williams had secretly resolved that his spiritual interests should not be sacrificed to any secular advantage, and that, above all things, it was desirable to place him with a family who feared God. This feeling had its influence, and led to an arrangement with Mr. Enoch Tonkin, a furnishing ironmonger, then residing in the City Road, London, and who, with Mrs. Tonkin, was known to Mrs. Williams, and esteemed for their consistent piety. And she had her reward; as this determination not only introduced her child into a business peculiarly adapted to his talents, and eminently useful to himself and others in after years, but formed an important link in the chain of causes which issued in his conversion: for the friend to whom he often referred as the instrument of leading him from the tavern to the Tabernacle, on the memorable night when he was first effectually convinced of the worth of the soul, was the amiable woman in whose family he became an inmate.

The indenture of John Williams's apprenticeship, which was for seven years, bears date March 27th, 1810. By this instrument, Mr. Tonkin engaged to teach him the commercial part of the business only, and to exempt him from its more laborious and merely mechanical departments. His station was to be, not at the forge or the bench, but behind the counter and the desk, that he might there become famil-

iar with the value of the various articles which were kept on sale. As it was not supposed that, in after life, he would require that practical knowledge which could be obtained only in the manufactory, his position in the shop was deemed sufficient to furnish him with all the information he would need, to enable him, at the termination of his apprenticeship, to commence business for himself. But this arrangement, although kindly meant, was happily frustrated. Having soon acquired a competent acquaintance with his own department, the young apprentice felt a strong desire of knowing more, and it was not long before it became evident to those who were with him, that the implements and processes of the workshop presented to his eye attractions far superior to those of the finished and polished wares which furnished the windows, and glittered on the shelf. Frequently did the members of Mr. Tonkin's family mark with a kindly smile the manifest pleasure with which "John" left the counter and loitered near the workmen, eagerly watching every stroke of the hammar and every movement of the hand; and not a little were they amused to find that when, at the accustomed hour for meals, the men had left the shop, he had stolen into their place, and was occupying some deserted bench, or busily blowing at the forge, for the purpose of bringing his previous observations to a practical test. This course was often repeated, and, in this way, he taught himself, in a surprisingly short time, to form and finish many of the common articles belonging to the trade.

All this Mr. Tonkin observed in silence, and, as his apprentice neglected nothing in his own department, he wisely and kindly permitted him to pursue a course so evidently congenial with his feelings. Thus, in mere shreds of time, and without any direct superintendence, he at length became a skilful workman, and was able to finish more perfectly than many whose whole lives had been devoted to the attainment, several of the most complex and difficult processes of the manufacture in metals. So beautifully indeed did he "turn out" his work, that, at length, Mr. Tonkin found it for his own interest to request him to execute orders in which great delicacy and exactness were required.

Impelled by the same desire to exercise his mechanical skill, he frequently volunteered his services for employments out of doors, which others, placed as he was in a situation superior to that of the laboring apprentice or journeyman,

would have deemed a degradation. But he never seemed more happy than when he had obtained permission to hang a bell, or execute some similar commission. At such times the family were accustomed to watch his movements with peculiar interest, and to smile to each other as they saw him adjust his working apron, and with a basket of tools slung across his shoulder, sally forth, with as light a step and as cheerful a countenance, as if he had been the happiest being in the world.

These characteristics may appear to some trivial, but it is not difficult to discern in them the evidence of a superior mind, and their bearing upon Mr. Williams's future usefulness. While, however, he was thus diligent in business, he was not fervent in spirit, serving the Lord. His disposition, indeed, was peculiarly amiable, his moral habits strictly correct, and his uniform deportment such as to secure the confidence and esteem of those with whom he resided. So entirely did Mr. Tonkin rely upon his prudence and fidelity, that, during a considerable part of his apprenticeship, the chief management of the business was entrusted to him. But, although John Williams was an upright and estimable youth, "one thing he yet lacked." His amiable spirit and strict integrity had neither their origin nor their support in pure and undefiled religion. The promise of his early years had not been realized. Those blossoms, which in childhood awakened the hope of his mother, did not set. With "godly jealousy," she marked the progress of his mind, and perceived with pain the decay of those serious impressions which she had once beheld with so much hope and joy. Under these circumstances, she could do little more than continue to commend her child to God, and when, on the Sabbath-day, he visited his family, to improve the opportunity for restoring those thoughts and feelings, the traces of which were now becoming every year more illegible. But these efforts appeared to be in vain. Amidst all that was affectionate and respectful to herself, Mrs. Williams saw but too clearly that "his heart was not right with God." One obvious indication of this was his growing disregard to the Sabbath and its sacred services. To gratify his pious parent, indeed, and in conformity with early habit, he still frequented the sanctuary; but it was now easy to discern that his attendance there was only a heartless compliance with an irksome custom,—a restraint from which he gladly escaped whenever invited to

more congenial engagements, or removed from the observation of her, whom he could never willingly distress. Referring afterwards to this period, he writes, "My course, though not outwardly immoral, was very wicked. I was regardless of the holy Sabbath: a lover of pleasure more than a lover of God." And to this he adds, what his mother did not even suspect, but a feature too frequently associated with that already described, "I often scoffed at the name of Christ and his religion, and totally neglected those things which alone can afford solid consolation."

None who knew the "simplicity and godly sincerity" which characterized Mr. Williams, will ascribe the preceding quotations to that mean and hateful form of vanity, which may be termed "voluntary humility;" neither can any doubt the accuracy of a declaration, which, like this, describes his personal consciousness:—a point upon which he was the only competent witness. But there may be some who are unable to reconcile this dark delineation of his mental state with the portrait previously presented. How a youth adorned by such moral excellencies could be so destitute of religious feeling, they will be unable to conceive. This is not the place to discuss the question, how far ordinary virtues may differ from sterling piety; nor to attempt any analysis of the strange compound which constitutes some characters, in which the fair and the good of social morality co-exist with deep-seated aversion to true godliness. It is, however, an unquestionable fact, founded alike upon Scripture testimony, and upon such examples as that of the subject of this memoir, that many of the graces which prepare men for the intercourse and friendship of the world, like the rich mosses and hardy rock plants which often hide and adorn the shapeless and mouldering ruin, and draw their life and luxuriance from the elements of decay, may cluster around the exterior of a character, which is essentially depraved and spiritually dead.

These strange, though obvious phenomena in our moral history, it becomes every one to investigate in all their bearings. But there is one aspect in which the distinction between morality and piety most strikingly presents itself, in considering the character and usefulness of John Williams. Whatever value pertained to his principles prior to his conversion, and however they might have prepared him honorably to fulfil the ordinary obligations of domestic and social life, no one will imagine that, without the addition of some

new and nobler impulse, these would have originated that high and holy enterprise, to which he afterwards devoted his days. All the merely natural springs of benevolent activity would have never constrained him to "forsake father and mother, brethren and sisters," the enjoyments and endearments of home, and the prospect of pecuniary gain, that he might labor and die in raising the degraded heathen to the possession of social and the enjoyment of spiritual happiness. The source of this momentous movement must be traced to a far higher origin. It was "of God." It was the result, and the bright evidence of a change wrought upon his mind and character by the energy of Divine truth and Almighty grace. It was thus accounted for by himself, and every other explanation is as unsatisfactory as it is unscriptural. Most presumptuous, indeed, would it be to ascribe any effects to special Divine agency for which ordinary causes might satisfactorily account; but to reject such an explanation, when facts require and revelation warrants it, would be equally unphilosophical and unwise.

The circumstances which attended the conversion of Mr. Williams have been often detailed by himself and others. He had entered his eighteenth year when this momentous transformation of his mind and character was produced. At that period, he appeared to be rapidly sinking down into a state of settled "hardness and impenitence of heart." His pious mother and Christian friends looked on with sorrow and solicitude; and these feelings were augmented by the discovery that he had become the associate of several irreligious young men, and had recently more than ever disregarded the Sabbath, and forsaken the sanctuary. His position now was most perilous; and even his mother's entreaties had become too feeble to restrain him from pursuits so calculated to counteract her efforts and blast her hopes. But prayer was made by her on his behalf continually, and God regarded the cry of his handmaid. The circumstances under which he did this must be briefly described.

In conformity with what had now become a common practice, John Williams had engaged to spend a Sabbath evening with several of his young associates at a tea-garden near his master's residence, or, more correctly, at a tavern connected with one of those scenes of Sabbath desecration and sensual indulgence. This appointment was made for the 30th of January, 1814; a date which Mr. Williams carefully record-

ed, and one that is now engraven on monuments more durable than marble. But, happily, his giddy companions did not keep their time, and this simple circumstance was the occasion of his conversion. Had the others been as punctual as himself, there is every probability that that evening would have been passed in the tavern. But, providentially, while he was sauntering near the place of meeting, greatly annoyed by their delay, and by the observation of others who knew his face, and were hastening to the house of God, Mrs. Tonkin came by, and, on discerning his features by the light of a lamp, inquired the reason of his remaining there. This he frankly avowed; and, at the same time, expressed great vexation at his disappointment; when, with affectionate earnestness, this pious friend endeavored to dissuade him from his purpose, and to induce him to accompany her to the Tabernacle. And, at length, although with considerable reluctance, he yielded to her importunity. This, however, as he afterwards confessed, was done rather from a feeling of mortification, than from any sense of the superior claims of the Sabbath and the sanctuary. Such a state of mind was anything but favorable to the serious consideration of sacred subjects; and few ever entered the house of God less prepared to profit by its services. The Rev. Timothy East, of Birmingham, occupied the pulpit that evening; and preached from the weighty question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This solemn inquiry was pressed home by the preacher with all that point and energy which characterize his addresses; and "the word came with power and with the demonstration of the Holy Spirit" upon the mind of his youthful auditor. This was a night to be remembered by Mr. Williams, and it *was* remembered with a vividness and an interest which his subsequent references to it clearly evince. Speaking of it from the same pulpit, at the valedictory service held just before his second departure from this country, he said, "It is now twenty-four years ago, since, as a stripling youth, a kind female friend invited me to come into this place of worship. I have the door in my view at this moment at which I entered, and I have all the circumstances of that important era in my history vividly impressed upon my mind; and I have in my eye at this instant, the particular spot on which I took my seat. I have also a distinct impression of the powerful sermon that

was that evening preached by the excellent Mr. East, now of Birmingham; and God was pleased, in his gracious providence, to influence my mind at that time so powerfully, that I forsook all my worldly companions." Nor was this the only effect. "From that hour," he wrote subsequently, "my blind eyes were opened, and I beheld wondrous things out of God's law. I diligently attended the means of grace. I saw that beauty and reality in religion which I had never seen before. My love to it and delight in it increased; and I may add, in the language of the apostle, that I "grew in grace, and in the knowledge of my Lord and Saviour Jesus Christ."

By such signs, it soon became evident that God had wrought a marvellous change in his soul. "Old things had passed away: all things had become new." His seat in the sanctuary was no longer vacant, and his attendance there had ceased to be a form. From this time his desire for scriptural knowledge and spiritual blessings prompted him to seek them "by all means." He now heard and read Divine truth with the utmost avidity; and the numerous notes of sermons to which he listened at the Tabernacle, still preserved, attest the diligence with which he then labored to store his mind with sacred truths. It was a most important circumstance for him, and for many whom he was honored to instruct, that Mr. Williams's earliest religious connexion was formed with a pastor and a people, whose influence was peculiarly adapted to act beneficially upon his character. The instructive and pungent preaching of the venerable man who then presided over the congregation, together with the wisdom, energy and zeal which characterized his general proceedings, could not fail to impart a right bias and a powerful stimulus to an active and susceptible mind. And these effects were realized by Mr. Williams, and abundantly manifested in his future proceedings.

Great decision of character was displayed by the young disciple from the hour when he first learned "the worth of the soul." His convictions were converted at once into practical principles; and his early piety was marked by the same simplicity and firmness which distinguished and dignified his more matured experience. At no period did he deem religion a matter of barren sentiment or mere feeling. In his esteem, it was the solemn business of man, and as such he pursued its objects and fulfilled its obligations. And by the

adoption of these views, he was preserved from the uncertainty and distress which frequently keep the anxious inquirer for months or years in the twilight of the day of salvation, and was soon induced to declare himself a follower of Christ, by joining his disciples, and with them, commemorating his death. This important step, however, was not taken until September, 1814, nor without much deliberation and prayer. His venerable pastor gave him a cordial welcome into the visible fellowship of the saints; and from this time until his departure for the South Seas, he maintained, with honor, the profession he had made, and omitted no opportunity of uniting with his Christian brethren around the table of the Lord. What endeared these solemn meetings still more to his heart, was the presence of his mother, who had, previously, connected herself with the Tabernacle society. "Many a time," he wrote several years afterwards, "have my dear mother and myself surrounded that table, and enjoyed there seasons of refreshment and profit. And there, too, have I used the language, which I now repeat, 'Lord, I commit my body, my soul, and my all into thine hands. Do with me what seemeth good in thy sight.'"

But at this time there was another society at the Tabernacle, specially designed for the improvement of serious young men, and called, "The Youths' Class." Of this class Mr. Williams became a member; and as its influence upon his character was important, the following sketch of its proceedings, from the pen of the Rev. Mr. Browne, late of Limerick, who was admitted both into the church and the class at the same time with his early friend, will find here an appropriate place.

"It consisted of about thirty members. We met at eight o'clock every Monday evening. The meetings were opened and closed with singing and prayer. After the opening prayer, a subject, which had been chosen at the former meeting, was then considered. The members, in turn, proposed a subject, but it was at the discretion of our president, (Mr. Barrett,) whether the subject proposed should remain for consideration. The utmost care was taken to avoid a mere controversial spirit; and when the discussion closed, our superintendent always in a very able manner, gave us a summary view of all that had been advanced, pointing out our errors, and confirming what seemed to be agreeable to the oracles of God.

"Every eighteenth Monday was devoted to special prayer, when four or five of our number would engage in supplicating the Divine blessing; and once a quarter there was an examination, when our president proposed to each member such questions as served to put us upon a careful examination of ourselves as to the state of religion in our souls, and at the same time, to enable us to ascertain the progress we had made in Divine knowledge during the quarter. Our venerable pastor would occasionally come into our meetings, say a few appropriate words, and then depart smiling upon us all. The advantages to be derived from such meetings any where must be evident, but especially in London, amidst the occupations and snares which encompassed us. Our minds had always some important subject to dwell upon, and our leisure was usually employed in preparing for the approaching meeting, which was looked forward to as a season of real mental refreshment. This I may say, with very few additional advantages, was the college where Williams and several others received those sound and enlarged views of Scripture doctrine and practical Christianity, which eminently fitted him to go forth to the heathen as an ambassador of Jesus Christ. Williams was one of our most regular attendants, and it rarely happened that he had not a paper to read on the subject for consideration."

But self-improvement was not the exclusive object to which the attention of the future missionary was devoted. While receiving instruction, he became, by the natural operation of his religious principles and affections, anxious to impart it. There were several useful societies then in active operation at the Tabernacle, with most of which he connected himself subsequently; but his first step in the splendid course of Christian benevolence which he was permitted to pursue, was to become a teacher in the Sabbath-school. Having undertaken this important work, he performed it with steadiness and delight; and soon won the affections of his pupils and the esteem of his fellow-laborers. Thus also he formed some of those habits which prepared him to cultivate a wider sphere. In this school he delivered his first public addresses, and by these essays he became emboldened to appear before larger assemblies. Nor were his early efforts to honor Christ unfruitful. A letter now before the writer of these notices, from a young person then connected with the school, ascribes to one of them, her conversion to God.

In addition to the Sabbath-school, there were societies at the Tabernacle for visiting the sick, instructing the inmates of a poor house and alms house, and distributing religious tracts. "Williams," says Mr. Browne, "had his heart and soul in all these, and was a general favorite. There was so much unaffected piety, sweetness of disposition, and readiness to engage in whatever was good, that all loved him. He was one of those that were always found at their post, and seldom or ever deserted the Tabernacle, great as the inducements frequently were to wander to other places to hear celebrated preachers."

In this steady and useful course of unostentatious labor, John Williams had been engaged for about twelve months, when wider scenes of spiritual destitution than those immediately beneath his eye began to interest his thoughts, and to awaken the desires which subsequently determined the character of his future life. The cause to which this important circumstance in his history must be ascribed is not unknown. At the time it occurred, in the autumn of 1815, the Tabernacle Auxiliary to the London Missionary Society was in the zenith of its prosperity, and was maintaining, with holy emulation, an active contest for supremacy with the kindred institution at Tottenham Court Chapel. Impelled by the same feelings which had contributed to the formation of the Parent Institution, and which had been quickened by the recent success of the African and South Sea Missions, the Rev. Matthew Wilks employed every means which he could devise to multiply its friends and augment its resources. Amongst other plans then in operation was that of a quarterly missionary meeting, conducted in a similar manner with the annual meetings of other auxiliaries, and designed to diffuse information and stimulate effort:—Mr. Wilks wisely inferring, that the better his people understood the principles and watched the proceedings of the Society, the more liberally they would sustain it. And his calculations were confirmed. Instead of being weary of these frequently recurring convocations, the appetite grew by what it fed upon, and the congregation anticipated their return with constantly augmenting interest. As a natural consequence, the missionary spirit, with its manifold and inestimable benefits, was widely diffused throughout the large multitude that habitually filled the Tabernacle, and the auxiliary there attained a proud pre-eminence over all similar institutions in the metropolis. Had the saga-

cious and venerable pastor of that favored people sympathized with the false fears of some who imagined that such frequent meetings would satiate the mind and defeat their own object, very different results would have been witnessed. To mention no other loss, it is highly probable that, under ministrations and management less instinct with missionary ardour, John Williams would have lived and died in his native land; for it was at one of these quarterly meetings, and by the fervid appeal of his beloved pastor, that the sacred fire was kindled in his soul. "At the time," he writes, "I took but little notice of it; but afterwards, the desire was occasionally very strong for many months. My heart was frequently with the poor heathen. Finding this to be the case, I made it a subject of serious prayer to God that he would totally eradicate and banish the desire, if it was not consistent with his holy mind and will; but that, if it was consistent, he would increase my knowledge with the desire. I than examined my motives, and found that a sense of the value of an immortal soul,—the thousands that were daily passing from time into eternity, and a conviction of the debt of love I owe to God for his goodness, in making me savingly acquainted with the things which belong to my everlasting peace, were the considerations by which my desire was created." These statements were made to the Directors in connexion with the offer of his services. And the singleness of purpose which dictated them is equally obvious in the sentences by which they were prefaced. "In offering the following representation for your perusal, I have endeavored to be as frank and plain as possible. If this, and the account which the Rev. Mr. Wilks can give of me, should not meet with your conscientious approbation, I hope, pray and trust that you will, on no account, for the sake of my soul, offer me the least encouragement."

The steps which led to this application to the Society were few and simple. After hiding in his heart for several months a desire which could not be repressed, he disclosed it confidentially to a few of his immediate connexions and more intimate friends, and was at length emboldened to seek an interview on the subject with his pastor. His reception was encouraging. Few men could "discern spirits" more readily then Mr. Wilks; and while sarcastic and severe to those whose assumptions and appearance were unsustained by corresponding excellencies, he was full of generous love and undisguised kindness towards all whose character bore the

imprint of goodness and truth. These features he at once discovered through the transparent frankness of John Williams's communications, and he therefore received him with paternal affection, and readily proffered to him his best assistance and advice. By subsequent communications, Mr. Wilks became as satisfied of the mental, as he had previously been of the spiritual fitness of the young applicant, and thus commenced a friendship which, like that subsisting between Paul and Timothy, was unaffected by the distance of their spheres of labor, or by the disparity of their years.

In addition to his other labors, Mr. Wilks was accustomed at this time to impart gratuitous instruction at his own house to a class of young men who were anticipating the work of the Christian ministry; and, soon after ascertaining the state of this youthful disciple's mind, he invited him to join it. Most fully aware of his educational deficiencies, he gladly acceded to the proposal of his kind friend and pastor, and from this time, devoted, with the utmost ardor, all the leisure he could command to the course of reading and other mental exercises which his venerable tutor prescribed. Happily, the nature of his situation, and the kindness of the family with whom he resided, afforded him many facilities for the prosecution of his studies. In a short time, his rapid improvement fully satisfied Mr. Wilks of his capabilities, and induced that excellent man to encourage the early tender of his services to the London Missionary Society. Under the sanction of one in whose wisdom he felt the fullest confidence, and anxious to be more entirely employed in the service of God, Mr. Williams applied to the Directors, in July, 1816; and having successfully passed the usual examination, he was unanimously received as a missionary.

Mr. William's immature age, and imperfect education, at the time of his reception by the Society, clearly indicated the propriety of additional instruction, ere he was entrusted with the responsible charge of a missionary station. Years of mental discipline would have been amply repaid, had the Directors determined to give their youthful agent such a preparation for his work. But from this advantage he was excluded by a vote to send him forth at the earliest period, in consequence of which there was an interval of but months, instead of years, between his reception and his departure. This was deeply to be regretted, but yet, under the circumstances, it will scarcely be condemned.

At the time when John Williams connected himself with the Society, the Directors were pressed with urgent application for missionaries from different parts of the world; but especially from Southern Africa, and the long barren, but then fruit-bearing isles of the South Seas; and, as their agents were quite unequal to the demands made upon them, the Directors were painfully perplexed, as they are at the present day, by the consequences of their success. There was, however, this difference between the two periods; now money, then men, constituted the difficulty. And this difficulty was especially felt in the Georgian and Society Islands, where the necessities and demands of the half-enlightened, but highly-excited people, were consuming the almost exhausted energies of the few missionaries who had continued with them until the prayers of the church had been answered, and their own severe and depressing labors blessed with a large reward. Never before had the cry been heard, "Come over and help us," with feelings of deeper concern than when it came from those lovely isles; for never had men been less prepared to follow up success with vigor than were the Directors, when they heard that Tahiti had renounced her idols, and received the word of God. Under these circumstances, both for their brethren's sake and for their work's sake, they were anxious to thrust forth more laborers into the rich and ripening harvest; and who that considers the peculiarity of their position, will condemn their conduct? They had no alternative but that of leaving their few, toil-worn laborers at Tahiti, to faint under the burden and heat of the bright day that had dawned upon them, and in doing so, either to permit a people emerging from the darkness of ages to remain but half-enlightened, if not to relapse into superstition, or else to send forth additional agents, some of whom were but partially furnished for the work. This, although acknowledged to be an evil, appeared to the Directors the least of the two between which they were compelled to choose. At that period, moreover, they had not learned so fully as since, the vast importance of well educated missionaries, even for those stations which, to a superficial observer, might appear to require men of but humble abilities and acquirements. This conclusion is now generally received, and no one can urge against it the subsequent success of John Williams. His was a bright exception to the general rule, and one in which the absence of educational advantages was compensated by

unusual activity of mind, fertility of resources, and a plodding perseverance which could not be diverted from its chosen course.

When Mr. Williams was accepted by the Society, he was still an apprentice; and, as the Directors had determined to send him to the South Seas as early as possible, and were anxious that he should improve to the utmost the short interval before his embarkation, an effort was made to induce Mr. Tonkin to release him from the seven additional months which he had still to serve. This attempt proved successful; and he had no sooner obtained his release than he applied himself, with the most earnest assiduity, to the acquisition of useful knowledge. While thus engaged, his valued friend and pastor continued to direct his reading, and in other ways to render him assistance. But although Mr. Williams thirsted for literary and theological knowledge, and devoted to its acquisition his best hours and energies, he at the same time availed himself of the opportunity, afforded by his continuance in London, of visiting manufactories and inspecting processes, an acquaintance with which, he believed, would be valuable in his future labors. In pursuing this plan, he might have been influenced in part by the pleasure which he always derived from observing the contrivances and results of mechanical skill; but in thus giving his attention to the useful arts, Mr. Williams only acted in accordance with views of the missionary work which gave their own character to his subsequent proceedings, and contributed most essentially to those great ends to which he had consecrated his life. Thus early, he had sketched for himself a well-defined outline of what he should do and design as a missionary. It was his fixed purpose, in subordination to the leading objects of his mission, to introduce amongst the people as extensively as possible, the arts and comforts of civilized society. Ample evidence of this will appear in the sequel, but the following extract from a speech addressed by him to the Tabernacle Auxiliary contains the germinant principles from which have arisen the flourishing and fruitful plants which have been since propagated, and are now adorning with their rich luxuriance, so many of the groups and islands of the Southern Pacific.

After establishing the claims of Christian missions on the ground of their highest and ultimate object, the speaker thus proceeded: "But whilst we are communicating to them saving knowledge, which is our grand and principal design, the

commercial interests of this nation will be greatly promoted. For the Missionary Society manifest their wisdom, by sending out to the heathen Christian mechanics, who not only teach the poor creatures the way to heaven, but also instruct them in different branches of business. In consequence of this, some places to which missionaries have been sent will, beyond all doubt, and in a very short time, begin to traffic with Europe. Then they will apply to our merchants for goods, and where will they get supplied, but by applying to our manufacturers? and how will they again produce the articles, but by employing artizans to make them? Thus we see that the nation at large is interested, and that every one, who is concerned to promote the commercial welfare of his country, is bound to exert himself on behalf of the missionary cause." These were inferences abundantly established by his future course, and upon the ground of which he boldly took his stand, when, after years of honorable toil and unprecedented success, he was permitted again to plead not only before the church, but before the statesmen, nobles, and merchants of Britain, the claims of Christian missions.

During this busy period of preparation, Mr. Williams remitted none of his useful labors in the Sabbath-school, and other species of benevolent activity. But in addition to these engagements, he now began in a more public character, to preach to his countrymen those "unsearchable riches of Christ," which he was about to convey to the heathen. The outlines of these early pulpit exercises left amongst his papers, are marked by no very striking features. They are lucid exhibitions of the cardinal truths of revelation, presented with their Scripture-proofs, and in a style which bears the impress of much seriousness and zeal. These discourses were delivered at the Tabernacle, and from other metropolitan pulpits, and were heard with acceptance, especially by the people to whom his character and manner of life were best known, and from amongst whom he reaped his first fruits as a minister of Jesus Christ.

At this period it was Mr. Williams's happiness to form an acquaintance with that devoted and invaluable friend to whom he and the heathen were afterwards so deeply indebted. Miss Mary Chauner had, with a beloved sister now in heaven, been for some time members of the society at the Tabernacle, when Mr. Williams joined it, and was highly esteemed, not for charms and graces which lie upon the surface and

captivate as soon as they are seen, but for "the ornament of a meek and quiet spirit," as well as for the sterling excellencies which had uniformly appeared in her conduct and character. Mr. Williams knew her virtues, and as they were fellow-laborers in the same walks of usefulness, he enjoyed opportunities of observation and intercourse which satisfied him that, beneath her placid manner and apparent timidity, there existed a strength of principle and a glowing zeal for God, which eminently qualified her for the service upon which he was about to enter. This induced him to follow without hesitation the impulses of his heart, and the result abundantly confirmed his convictions and justified his choice, In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior. It is not flattery, but simple justice to say that she was in all points worthy of the honored man to whose happiness and success she so largely contributed; and in no part of his life was the kindness of Divine Providence more manifest than in the circumstances which led to their happy union. This was solemnized on the 29th of October, 1816, and it was a day which not only Mr. Williams had reason to remember with gratitude, but also many thousands of Polynesian females, whom the love and labors of his devoted partner raised from degradation to comfort, from the rudeness and vile indulgences of savage, to the manifold enjoyments of civilized life, and from pagan darkness to evangelical light.

Prior to this important step, the Directors had determined that Mr. Williams and his brethren, who were appointed to the same mission, should leave for their destination during either that or the following month of November; and in anticipation of their early departure, and that of several other missionaries, a public service for their solemn designation to this work was held at Surry Chapel, on the 30th of September. The occasion was one of peculiar interest. Nine missionaries were to be set apart to the noble enterprise; and both their number and the encouraging circumstances under which they were going forth to their distant spheres of labor, awakened feelings which had in many lain dormant since the capture of the Duff. It was not surprising, therefore, that an immense congregation should have crowded the capacious sanctuary in which this hallowed scene was about to be witnessed, nor that its proceedings should still live in the memory of some who were spectators of those solemnities. Five

of the missionaries to be ordained were destined to enter the great and effectual door which Divine Providence had then opened in South Africa. Their names are well known. The last and the youngest of them was a meet companion for his brother Williams, who was also the junior of the brethren destined for the South Seas. The African missionaries were Messrs. John Taylor, James Kitchingman, Evan Evans, John Brownlee, and Robert Moffatt. The brethren for Tahiti and its adjacent islands were Messrs. David Darling, George Platt, Robert Bourne, and John Williams. The engagements of the day were commenced by prayer. This was presented by the late Mr. Rayson, then of Wakefield, but subsequently of Tonbridge Chapel, London. Dr. Leifchild, then of Kensington, delivered an introductory discourse, and proposed to the missionaries the usual questions.* To these inquiries satisfactory answers were returned, and, when it is remembered that in this way nine young men testified, in the midst of the church and in the face of the world, that they loved the souls and desired the salvation of the heathen above kindred and country, we need not wonder that "the numerous audience appeared to be deeply affected."† These replies having been concluded, the Rev. George Burder and John Angel James stood forward, and in the name of the Society, presented a Bible to each of the brethren, as a token of regard, the bond of their union, the basis of their efforts, and the pledge of their support. "I shall never forget," said Mr. Williams, many years after this interesting scene, "the impression produced upon my mind by the solemn manner in which our beloved brother Mr. James of Birmingham put the Bible into my hand. With all the affection for which he is distinguished, and with all the power and impressiveness of his manner, he said, 'Go, my beloved brother, and with the ability which God has given you, be faithful in season and out of season, in proclaiming the precious truths which

* For the information of some readers, it may be necessary to state, that the questions usually proposed on such occasions are designed to elicit a public testimony from the candidates for ordination, on the following points:—The grounds of their belief that they have become the subjects of personal religion; the views they hold of Scripture doctrine and duty; the motives which have induced them to engage in the missionary service, and the manner in which they design to exercise their ministry amongst the heathen.

† Vide Evangelical Magazine, vol. 24, p. 454.

that volume contains;' and then good Dr. Waugh, with heaven beaming on his benevolent countenance, and the big tear of affection glistening in his intelligent eye, speaking to me upon my youthful appearance, said, 'Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for him there.'" After the presentation of the Bibles, this venerated man offered prayer for the missionaries and their wives, to whom two charges containing counsels and encouragements were then addressed by the late Dr. Winter and the Rev. John Campbell. Singing and supplication closed and sanctified the solemn service.

Only a few weeks intervened between this memorable meeting and Mr. Williams's departure. But he did not murmur at the decision of the Directors to send him forth so soon, for he knew and approved the reasons by which they had been influenced, and sympathized deeply in the feelings with which they contemplated the South Sea Mission. He therefore cheerfully relinquished the advantages which a longer stay in England might have secured for him, and applied himself, with all the ardor of his character, to the necessary preparation for the anticipated voyage. While thus engaged, he was greatly animated by the refreshing intelligence which every communication from the South Seas then contained, and which opened before his sanguine and devoted spirit prospects the most promising. After "a night of toil," the memorable and monitory history of which will continue to instruct and encourage the church to the end of time, the morning had broke upon Tahiti and the surrounding isles. Far and near "the marvellous light" had awakened the slumbering people, and Pomare, with other chiefs, like the lofty summits of their own mountains at the dawn of day, were amongst the first to receive and reflect the beams of the Sun of Righteousness. Suddenly the few faithful men who, amidst discouragements and dangers seldom paralleled, had for years maintained their post, were called to exchange tears for toils, sorrows for songs of salvation. And "they were like them that dream. Then was their mouth filled with laughter, and their tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we

are glad." But pressed as they were, out of measure and beyond strength, sadness was mingled with this joy at the paucity of laborers, as compared with the demands of the people. From youth and age, from chiefs and districts and islands, there had arisen a strong and simultaneous cry for instruction. Schools were crowded as soon as they were commenced, and the habitations of the Missionaries, from dawn until night, and often from night again until dawn, were flooded with the rising and almost rushing tide of anxious inquirers. Exhausted, the devoted brethren sent home for help; and no time was lost by the Directors in responding to their appeal. In January, 1816, they had sent Messrs. Ellis and Threlkeld, who were followed, in July, by Messrs. Orsmond and Barff; but still every fresh communication convinced them that this supply was inadequate, and therefore four other brethren were now added to the number. Such were the circumstances under which John Williams prepared to say, "My native land, adieu;" and what circumstances could have been more calculated to soften the pain of separation, or more congenial with a spirit which, like his, lived in an element of cheerfulness and hope?

But, exulting as he did in the bright visions of the future, the young Missionary was not insensible to the charms and claims of kindred and home; and, as the parting hour approached, he keenly felt its pangs. He was most tenderly attached to the members of his own family, and in a peculiar manner to his mother. To leave her without the expectation of a reunion upon earth, was a thought he could not entertain without tears, and which he was obliged to dismiss as much as possible from his mind. But his chief anxiety was on her own account. He knew the depth of her affection; and although she had been constrained by her Christian principles to give up her son to the service of the Saviour, he perceived the struggle between her maternal emotions and higher sentiments, and he was anxiously concerned to prepare her mind for the separation. As the period approached, he devoted his utmost attention to his beloved parents and friends, and had considerately engaged his venerable pastor to remain with them during the day of embarkation. That day was fixed for the 17th of November, 1816; but on its arrival, he was rejoiced to find that his mother's faith and firmness were equal to the demand upon them, and so evident as to draw the remark from their kind comforter, Mr. Wilks, that he found she had no need of him.

As a passage direct to the South Seas could not be procured, Mr. and Mrs. Williams, with their missionary brethren and sisters, embarked in "The Harriet," Captain Jones, for Sydney. So long as he remained in the bosom of his family, the youthful Missionary was almost unmanned by the thought of separation; but he was no sooner released from the embraces of his mother and sisters, than his elastic spirit regained its accustomed tone of vigor and vivacity. This appears in his letters from Gravesend, where the Harriet was for a few days detained. The first of these is a bright mirror of his mind, and contains predictions which have since received an abundant accomplishment. "Do not, my beloved friends, sorrow as those who have no hope. I am full of hope. I hope to be useful a few years abroad. I then hope to revisit my native land, and to see you again; and I hope to be useful at home; and, last of all, I hope to enjoy your society, in a perfect and glorified state, at God's right hand. I hope, moreover, that God will make this his dispensation a blessing to you all, and that each will have reason to praise him for having thus dealt with us. I hope, again, that the seamen with whom we sail will be profited by our efforts. In a word, my hope centres here, that Christ Jesus may be glorified in the salvation of many souls through my instrumentality. This is your hope also, and ought to be your consolation. Abraham did not repent offering his son a sacrifice, neither will you repent sparing me a few short years from your sight, for so glorious and infinitely important a work."

In a subsequent letter, from the same place, he describes the delight with which the sight of the sea and the shipping had inspired him, and the comfort he had begun to enjoy on board the Harriet. This, however, he had, in a great degree, created for himself. Although never prone to undue self-indulgence, he had been accustomed to domestic comfort, and could not be happy without it. This feeling proved of great practical importance in his missionary proceedings; and to it, the inhabitants of Raiatea, Rarotonga, the Samoan and other islands, owe much of their present civilization. On this account, as well as for its own sake, the following characteristic sketch will be read with interest. "As soon as we came on board," he writes to his sister, "we set to work at our cabins, put them in very nice order, made our beds, hung up our looking glasses, drove hooks and nails in various places for our hats and coats, fixed our cabin lamps, laid

down our little bits of carpet, and now it looks very comfortable indeed; so much so, that Mary was determined to sleep on board. Having read and prayed together, we retired to rest; and though it was a boisterous night, we slept as comfortable and undisturbed as possible. At Mr. Kent's* this morning, I was asked what it was o'clock, and felt for my watch. I said, 'I cannot tell, for I have left my watch *at home.*' Mr. Kent smiled, and said, that he was glad we found it so already; and we do find it so, for it really is very comfortable. I hope you are all well, and in a few days will be as happy as I am."

Those who are acquainted with the state of a ship at the commencement of a long voyage, and ere the stowage has been completed, will be the best qualified to appreciate the preceding extract; but all may discover in it the features of a mind too energetic to be impeded, and too cheerful to be depressed by circumstances. In one sense, it could not be said of him, that "the mind is its own place." The power of abstraction and self-seclusion he did not possess. He could not live amidst the solitary musings and ideal creations which isolate the soul from all surrounding scenes, and constitute its society and home. But yet his mind could construct for itself a place, in which the materials of happiness and the means of improvement were derived from sources which few besides himself would have discovered. In some respects he was as independent as any one of his outward position. The even and happy current of his spirit might be always discovered, by his cheerful words and friendly actions, as we trace the fertilizing stream by the fringe of vegetation which adorns its banks. And from this perpetual flow of kindness, he not only derived personal peace, but diffused it amongst those around him. To minister to the comfort of others was his delight. And this was done in a manner so free and cordial, as to satisfy those whom he served, that he remembered the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." Frequently, when apologies have been offered for giving him trouble, he has replied, "Trouble is in the mind, and nothing can be a trouble which we ourselves do not consider so." But although his own amiable and equal temper diffused within and around him a delightful influence, and made him as in-

* The late excellent Independent Minister at Gravesend.

dependent as most of unfavorable circumstances, he was not satisfied to settle down in any position which he was able to improve; and whether in the ship or on the shore, in Britain or Polynesia, his natural love of comfort and order prompted the desire which his talents enabled him to gratify. The same feelings which induced him to arrange so neatly his cabin in the Harriet originated many other means of comfort, both for himself and for the people amongst whom he labored.

CHAPTER II.

FROM MR. WILLIAMS'S DEPARTURE, UNTIL THE TERMINATION OF HIS FIRST YEAR'S RESIDENCE AT RAIATEA.

Feelings and Occupations on the Voyage—Arrival at Rio de Janeiro—Scenery, Slavery, and Superstition—Proceeds to Van Dieman's Land—Detention and Engagements at Sydney—Visits New Zealand—Arrival at Eimeo—First Impressions and Employments—Birth of a Son—Mission to the Society Islands—Short Residence at Huahine—Domestic Contrivances and Comforts—"Arrivals" from Raiatea—Removal to that Island—Scene of future Labor—Its Local, Political and Religious Importance—Preparation of the People—Native Customs, Sabbath Observance, and Moral Condition—Acquisition of the Language—Early Encouragements and Difficulties—Commencement of a Missionary Settlement—Correspondence—Erection of Mission House—Its Scite, Arrangements, and Furniture—Principle of Missionary's Proceedings—Various Occupations—Death of Mrs. Orsmond—Progress of the Buildings—Attachment and Improvement of the People—Incipient Legislation—Charges of Political Interference against the Missionaries—The Printing Press and the School—Thirst for Knowledge—Formation of a Missionary Auxiliary—Native Speeches—Estimate of the first year's Labors at Raiatea.

A FIRST sea-voyage brings with it privations and pleasures peculiar to itself. But whether the influence of the one or of the other shall predominate, depends far less upon the circumstances of the voyage, than upon the character of the voyager. By many minds it is contemplated with anxiety, and associated only with danger and distress; but to others, the broad deep sea, that

> "glorious mirror where the Almighty's form
> Glasses itself in tempests,"

presents various scenes and objects of interest, which amply compensate for the temporary privations they sustain, while traversing its bosom. To this class Mr. Williams belonged. The buoyant spirit with which, as we have seen, he com-

menced the voyage, retained its elastic energy unrelaxed and unimpaired to its termination. His letters clearly prove that all the novelties which met his eye ministered to his enjoyment. The sharks and sea birds, the falling on the deck of a fugitive flying fish, the occasional shipping of a heavy sea, the distant view of Palma and Teneriffe, the crossing of the line with the absurdities of Neptune and his demigods, contributed their full share to his gratification. But he was still more deeply interested in the structure of the vessel in which he sailed. Until now, he had never inspected a ship; but he had not been long on board the Harriet, when her hull, and spars, and sails, and rigging were subjected to a searching examination, which imprinted upon his memory a series of sketches in naval architecture, which were subsequently turned to profitable account. Thus happy and occupied, the time glided rapidly by, and, after a remarkably fine passage, interrupted by neither storm nor calm, the Harriet entered the harbor of Rio Janeiro on the 29th of December. This auspicious voyage Mr. Williams thus reviewed, in a letter to his family written at its close. "We cannot sufficiently acknowledge the singular kindness of God to us. In his hands the winds and the waves have been most propitious. The excessive heat has been moderated by cooling gales. We have had an abundant supply of every necessary. The worship of God has been regularly maintained, except on the Sabbath we were working into harbor. Surely the Lord has heard prayer, for all on board say there was scarcely ever such a passage known: six thousand miles in five weeks! We have just held a prayer meeting to return God thanks."

The splendid scenery of Rio filled the youthful visitor with delight. His imagination and his heart were kindled by the new and noble objects which rose up on every hand around him. But these first impressions were soon supplanted and effaced by others; for whilst admiring the position of the town, and the heights towering above it clothed and crowned with the luxuriant vegetation of the tropics, he found that the rich productions of the soil alone flourished there, and that nothing was free, save the birds of brilliant plume and the insects of every hue which sported in the sun. It was the land of the slave, and the dark haunt of superstition. The body and the mind were alike fettered. Cowled priests and clanking chains were to be seen and heard on every hand. And the consequences were but too obvious. While all be-

side was loveliness, "Man was vile." This was sufficient to destroy the interest with which the young Missionary first surveyed the scene, and to fill his soul with loathing and distress.

And could he have felt otherwise? The reader may judge from the following description. "About three miles off the harbor, a boat full of slaves passed us, all naked with the exception of a piece of cloth around their loins. On Monday, we went on shore, and almost the first thing we beheld was a gang of eight or ten slaves chained together. We rowed up to the landing place, and there again to our astonishment we saw more of these poor blacks: all slaves! As we passed through the town, the number of slaves surprised us, for we saw few besides; and after walking about for a short time, we returned to the ship with hearts not a little affected by what we had seen. Having occasion to go on shore again, we passed through the slave-market. O! it is shocking beyond description to behold the poor creatures. They are kept in open places, like our potato-shops in London, and about twenty of them together. They differ in their ages from ten years to fifty, and were sitting on forms. One shop we passed was full of these poor creatures, who, though their countenances betokened heartfelt sorrow, were singing and clapping their hands and feet. This they are compelled to do in order to escape the whip of their attendant. We saw some with very heavy irons around their body and legs—others with an iron ring around their necks, with upright pieces of iron on each side, and a projecting piece, like a fork, behind. Thus are our fellow-creatures treated in this idolatrous place. When I came home, I could not help weeping bitterly at the very affecting sight I had that day witnessed."

At Rio, Mr. and Mrs. Williams found their future fellow-laborers, Mr. and Mrs. Threlkeld, who had proceeded thus far on their way to the islands with Mr. and Mrs. Ellis, but were prevented, by the illness of Mrs. Threlkeld and their babe, from prosecuting the voyage. But restored health now enabled them to embark in the Harriet, which, after remaining here three weeks, sailed for Van Dieman's Land. At Hobart's Town, they were unexpectedly detained five weeks, and did not, therefore, reach Sydney until the 12th of May, 1817. Here they were joined by Mr. and Mrs. Barff, who for some months had been anxiously waiting for an op-

portunity of reaching Tahiti, and who, with themselves, were compelled to remain at the colony until the following September, when the missionary band proceeded in "The Active" for their much-desired destination. During this unwilling residence at Sydney, the brethren received very kind attentions from Governor Macquaire, and from the late Rev. S. Marsden, and were constantly engaged in useful labors. On the eve of their departure, Sept. 2, 1817, Mr. Williams writes, "We long to reach Tahiti. We hear that the word of the Lord is prospering wonderfully there. Our enemies, and even infidels, say that nothing but a miracle could have wrought such a change. Since we came here, I have preached very frequently, and I trust not totally in vain."

While at Sydney, Mr. Williams formed the friendship of the Rev. S. Leigh, a laborious minister of the Wesleyan body, and subsequently a missionary at New Zealand, who, in a spontaneous and generous tribute of Christian affection and condolence, thus refers, in a letter to the Directors, to this period of their devoted agent's history. "My acquaintance with him commenced in New South Wales, in 1817, when he was on his way to Tahiti. He then frequently preached for me in Sydney, and in different parts of the colony. During this period it may be truly said, that in him sanctity, diligence, and holy zeal in the missionary work were eminently apparent; and his subsequent visits to the colony, so far as my observation extended, were marked by growing devotedness to the glorious cause in which he was engaged."

The Active, with her precious freight, sailed from Sydney on the 4th of September, and eight days afterwards came in sight of New Zealand. But while steering for the island, and expecting in a few hours to reach anchorage, a heavy gale, the first which they had encountered, drove them three hundred miles to the leeward of their course; nor were they able to recover their lost ground, until the nineteenth day after leaving Sydney, when, to their great joy, they cast anchor in the Bay of Islands.

Here Mr. Williams first came in contact with that widely scattered race, to whom his future labors proved of such incalculable benefit. But the contact was rather too close to be agreeable, for no sooner was the vessel moored, than swarms of half-naked and filthy savages covered her decks, and clung to her sides and rigging, and, to testify their friendship, pressed around the missionaries to rub noses, after the

most approved fashion of Polynesia. The voyagers would gladly have escaped from such a *pressing* welcome, had they deemed it prudent. But the circumstances of the people at this period accounted for these demonstrations, and induced their visitors to reciprocate them. The Church Missionary Society had, some time before, sent a band of devoted men to this people, who, after labors and trials of no ordinary severity, were just then beginning to witness a favorable movement amongst them. Of this, Mr. Williams had heard in the colony, and, although a stranger, he anticipated much pleasure from intercourse with these agents of a sister society. Nor was he disappointed. Before the natives had finished their salutations, the brethren came on board; and, with all the warmth of kindred hearts, welcomed the strangers to the island, and invited them to their house. The invitation was readily accepted; and, while the Active was undergoing repair, her passengers found a happy home, and enjoyed much delightful intercourse on shore. Here they lost sight of the different pales which, alas! do not enclose, but separate the flock of Christ in more favored lands. They met, and conversed, and loved as brethren. Such exemplifications of fraternal affection were alike honorable to themselves, and to that benign system by which they were so quickly and so closely united. But it is a painful reflection, that the evidences of esteem amongst the servants of God of different denominations are so rare as to awaken surprise, and must be sought for, rather upon heathen than upon British shores.

Having spent nineteen days thus pleasantly at New Zealand, the brethren sailed for their destination; and after a favorable passage, on the 16th of November, 1817, Tahiti, the object of their ardent desire, was descried in the distance. "Our hearts," Mr. Williams writes, "leaped for joy at the sight of the long-wished-for land." On the following day, exactly twelve months after their embarkation, they landed at Eimeo, where the missionaries were then residing.

Most of the visitors to these islands who preceded Mr. Williams have described the wonder and delight with which, for the first time, they beheld the bold and beautiful objects which here present themselves to the eye. And he was not insensible to the charms of such scenery. Practical as he was, and far more conversant with mechanics than poetry, there are passages in his writings which prove that he did not survey the fairy lands amidst which he labored without emo-

tion. But on reaching Eimeo, graver topics absorbed his mind. He had gone there, not as an observer, but as a missionary; and his thoughts and feelings were therefore soon engaged upon the work before him. The following extracts from the letter announcing his arrival, will show the objects in which he was most deeply interested—"On the 17th of November, we landed at Eimeo. Soon after landing, we went into the chapel, and were much pleased with its neat and clean appearance. The building is constructed of round white sticks, placed about two inches apart. In shape, it resembles a hay-stack. The thatching, which looks very neat, is made of long narrow leaves, and it lasts about six years. In the middle of the chapel, on one side, there was a little desk for the preacher. The whole had been done by the natives.

"In the evening we heard the praises of God rise in the Tahitian tongue, from various dwellings around our residence. The inhabitants were engaged in family prayer, which is observed throughout the islands. We retired to rest with hearts thankful for what our eyes had seen and our ears had heard."

They landed on the Monday; and on the Wednesday following embraced the opportunity of attending the native service in the chapel. "Here," writes Mr. Williams, "my eyes beheld seven or eight hundred people, who, not five years ago, were worshipping idols, and wallowing in the most dreadful wickedness, now praying to and praising our Lord and God. Surely, thought I, the work is done, there is no need of us. Though there are hundreds in these islands who do not know our Lord and Saviour, they are as eager to learn as the miser is to get money. I hope and pray that they will obtain, with an increase of knowledge, a change of heart. It was pleasing to see so many fine looking females, dressed in white native cloth, and their heads decorated with white flowers, and cocoa nut leaves plaited in the shape of the front of a cottage bonnet, surrounding the preacher who occupied the centre of the place." In a similar strain he wrote to the Directors—"When we arrived at the islands we were much struck with the attention which the people paid while the Gospel was preached. Our hearts were much affected. It rejoiced us to hear them sing the praises of Jesus, and to see them bow the knee in prayer to him. We could not help contrasting what they are with what they were when the Duff

first visited their shores, and we asked ourselves the question —Can these be the people who murdered their own children, for whom they have now the greatest affection? Are these the people who once offered human sacrifices to appease the anger of their deities? Behold they are pleading the blood of Jesus for the pardon of their sin.

"The state of the mission is very gratifying and calls loudly for thankfulness. From what we knew of the former condition of the people, we were really astonished, on our first landing, at the great and glorious change which has taken place: a complete change from idolatry to Christianity, and we trust there are some, though there are not many, really converted to God.

"On the Sabbath morning after our arrival, we went and stood outside their place of worship, and heard one of the natives engage in prayer. He began by addressing God as the God of Abraham, Isaac, and Jacob, thanking him for hearing their prayers and sending them missionaries, and for bringing their wives and their little ones safely over the mighty ocean. He next prayed that we might soon attain their language, so that we might be able to teach them the word of God; adding many other suitable petitions, which gave us much pleasure, warmed our hearts, and excited in us feelings of gratitude and praise."

But these favorable impressions required some correction; and after more intercourse with the brethren, and a closer inspection of the people, Mr. Williams found that the work of God, instead of being finished, had been only began. Together with much outward respect for religious services, and a very general desire for instruction, many of the abominations and delusions of their heathen state were still prevalent. A few, indeed, appeared to have experienced a spiritual renovation; but the mass of the people were under the dominion of divers lusts and pleasures. And this was deeply deplored by their teachers, who, amidst the general excitement, beheld much to damp their ardor and depress their hearts. But defective as the state of the people was, when compared with what the missionaries desired, their condition, as contrasted with what it had been, evinced a marvellous change, and to an ardent spirit, like that of Mr. Williams, presented the promise of great future prosperity. The correction, therefore, which his earliest impressions received, did not depress him. On the contrary, the more he saw the firmer was his conviction that he should not labor in vain.

The young missionary soon found ample employment at Eimeo. Amongst other occupations, he was here called, for the first time, to assist in building a ship. Prior to the arrival of the Active, the missionaries, anxious to possess the means of communication with the surrounding islands, and to serve Pomare, who proposed to open a trade with New South Wales, had made an attempt to build a small vessel. But the difficulty of the undertaking, and apprehensions that a gainful commerce with the colony could not be carried on, had induced them to abandon their work; and it is probable that their labor would have been lost, had not their energetic young brethren proposed to complete it. Of those with whom the purpose originated, Mr. Williams was not the last nor the least. "A day or two after our arrival," he writes, "we held a meeting respecting the vessel, and resolved to finish her forthwith. We set to work immediately, every man to his post. My department was the iron work. The others did the wood, and in eight or ten days, she was ready to be launched. A great concourse of natives was gathered to see this extraordinary spectacle. Pomare was requested to name the vessel as she went off. To effect this, we passed ropes across her stern, which were pulled by from two to three hundred natives on either side. No sooner was the signal given, than the men at the ropes began to pull most furiously; and at the same moment, Pomare, who stood on the left hand side of the vessel, threw the bottle of wine against her bow. This so startled those who held the ropes on the side of the ship where the king stood, that they lost their hold; and, as those on the opposite side continued to pull, she gave a lurch and fell upon her side. The natives immediately raised the lamentation, *aue te pahi e!* (O! the poor ship!) and were dreadfully discouraged. Pomare had always maintained that she could never be launched, but must be broken in pieces when we should attempt it; and now he went away exclaiming that his word had come true. But not discouraged, we set to work again, and by the afternoon had raised her upon the stocks, and prepared every thing for a second attempt on the Monday, as it was Saturday when she fell. Monday arrived. We drove in the wedges, placed a cable round her stern, stationed the natives as before, and had the satisfaction to see her go off beautifully, amidst the shouts of the people. While this was passing, there was an old warrior, called by the natives a *taata faa ito ito*, (*i. e.* a man who puts life and energy into them

during a battle,) who stood on a little eminence, exerting himself to animate the men at the ropes. I was near him, and he did in reality 'put life into them.' His action was most inspiriting. There seemed not a fibre of his frame which he did not exert; and from merely looking at the old man, I felt as though I was in the very act of pulling."

Mr. Williams remained some months at Eimeo, where his time was fully occupied in assisting the missionaries, and acquiring the language. During this period, on the 7th of January, 1818, Mrs. Williams gave birth to her first child, who was shortly afterwards dedicated to God in baptism by the name of John Chauner. This event called forth from the parents many expressions of gratitude and gladness. But they rejoiced with trembling. Surrounded as they now were with scenes and sounds calculated to convey contamination through every avenue to a susceptible mind, they foresaw the difficulties in the way of forming the character of their little one for life and immortality. Even in professedly Christian lands, the intercourse and pursuits of general society too frequently counteract the plans and efforts, which appear best adapted to secure the young from their baleful influence; but these impediments are few and feeble compared with those with which missionary parents must contend. Mr. and Mrs. Williams were painfully alive to their new responsibilities; and in announcing to Mrs. Chauner the birth of their son, they write, "You can participate with us, dear mother, in our new feelings. You know what anxious cares these dear little treasures bring with them, cares such as none but parents know. But you are not aware of the temptations to which they are exposed here; wickedness which makes our hearts shrink and tremble. We earnestly entreat your prayers, that we may have guidance and grace to train up our little one in the fear of the Lord." It is a pleasing fact that he who awakened these emotions of pious and parental solicitude was preserved from the moral pollutions amidst which his early years were passed, and that he is now engaged amidst the same scenes, opening commercial channels for native produce and British manufactures, and preaching the unsearchable riches of Christ.

While at Eimeo, Mr. Williams became acquainted with several chiefs of the Leeward group, who some time before had left their own islands, to assist Pomare in regaining the sovereignty of Tahiti. It was during their stay here, that the

Gospel first awakened the attention of the people; and as these visitors participated in the common feeling, and had become extremely anxious to receive instruction, they now preferred a voluntary exile and many privations with this advantage, above all the power and possession of their own islands without it. Their conduct and circumstances naturally drew upon them the special attention of the brethren; and, after due consideration, it was resolved, that a new mission should be immediately commenced in the group from which these chiefs came, and by whom the proposal was received with great joy. In accordance with this decision, Mr. and Mrs. Williams, Mr. and Mrs. Ellis, and Mr. and Mrs. Orsmond, accompanied by Mr. Davies as their interpreter, and several chiefs, left Eimeo on the 18th of June, and, on the 20th, this interesting company landed at Huahine, the most windward of the Society Islands. Their reception here was exceedingly cheering. The people greeted with a hearty welcome their long expatriated chiefs, and discovered still greater joy, when told the character and object of their missionary companions. Every proof was given by the natives of sincere satisfaction at this unexpected arrival. A good native house was soon assigned for the residence of Mr. and Mrs. Williams, and they had scarcely taken possession of it, when the people brought to them a hot baked pig, and a large bowl of yams. "We then," writes Mrs. Williams, "made some tea, and ate a very hearty meal.

"Our next business was to fit up a lodging for the night, which was done by putting a piece of native cloth across one end of a very large house. Here we slept as soundly as if we had been in a palace. The next day we removed to a neat little oval house, and fitted it up with native cloth as comfortably as we could. As usual, my dear John made lime, and plastered the floors. In a few days, the principal chief of the island sent each of us nine pigs, with a roll of native cloth, and all kinds of their fruit. I wish you could taste some of our bread fruit, and arrow root cakes. I dare say you frequently talk of us, and wonder what we have to eat. I will tell you as nearly as I can. There are plenty of fowls here, and we dress them in a variety of ways. Sometimes we have fresh pork, and occasionally we kill a sucking pig, and get it cooked as well as you can in England, who have large kitchen fires. Our method is to run a long stick through it, and to let the ends rest on two fork sticks, and, having kin-

dled a fire behind, a native sits to turn and baste it, until it is well done. We have also had some roast and boiled beef. I only wish we had a cow, and I should then be able to make butter, but we get plenty of milk for our tea, as we have five goats." This extract supplies an appropriate commentary upon the following sentence, written just afterwards by Mr. Williams. "My dear Mary is a famous cook. I am sure I don't know what a poor man would do by himself in such a place as this."

The arrival of the missionaries at Huahine was soon known throughout the group; and visitors from all the other islands, some prompted by curiosity, and others by more worthy motives, came in haste to see them. But of these "arrivals," the most important and interesting was Tamatoa, the king of Raiatea, who, accompanied by all his principal chiefs, had left home for the sole purpose of inducing one or more of the missionaries to reside amongst his people. The station and evident sincerity of Tamatoa, and his compatriots who formed this embassy, induced the brethren to entertain their proposal. But there were other considerations from which it derived additional weight; especially the position, history, and existing circumstances of the island; and these had considerable influence in determining Mr. Williams's preference for this sphere of labor.

Raiatea (the *Ulitea* of Capt. Cook) is the largest and most central island of the Society group. Its circumference is nearly fifty miles, and it stands within a noble reef which engirdles both it and Tahaa, a smaller island about six miles from its northern shore. Through this reef there are numerous inlets, wide and deep enough to admit ships of any burthen; and within, there is a splendid lagoon, with safe and commodious anchorage. This island is not only the largest, but the most lofty of the group. With the exception of a belt of rich cultivable soil which skirts the shore, and a few fertile glens and valleys, it consists of huge mountain masses, rising abruptly, in some cases to the height of two thousand feet above the level of the sea. Its scenery is less soft and more sombre than that of its sister isles; and as the visitor approaches it, and especially while too distant to discern the wild and rich luxuriance that clothes its lowlands, and crowns even its rocks with life and loveliness, Raiatea presents an aspect of frowning majesty. In this respect it differs widely from Huahine, which, whenever seen, and whether the view be

near or distant, wears the form of smiling beauty. But the unfavorable impressions received on approaching Raiatea are entirely dissipated, as soon as the stranger lands upon its shores. Here, around, above, beneath, verdure and beauty fill the eye and refresh the heart, and the visitor finds himself upon a lovely island, well watered every where by streams leaping from the rocks, irrigating the numerous glens and valleys which intersect the mountains, and, in their course, feeding the roots of innumerable bread fruit trees, bananas, plantains, and other precious productions of that fruitful clime.

The population of Raiatea, at this period, was about thirteen hundred: a number considerably below Capt. Cook's estimate. But there is no reason for supposing that the great circumnavigator had very materially erred in his computation, for the missionaries subsequently ascertained, that diseases, superstition and war had made similar havock here as in other islands, whose thousands had been swept away by these fell destroyers.

But although the population was limited, the political influence of Raiatea predominated over that of the adjacent islands. For ages, its monarchs had been lords paramount of both the Society and Georgian groups: a supremacy which was regularly acknowledged by tribute. Indeed, up to the period at which the Gospel was introduced, the principal chiefs, and among them Tamatoa, received divine honors as well as civil allegiance, and had been worshipped as gods.

But the circumstance which more than any other recommended Raiatea as a sphere of missionary operations was its influence upon the long-prevailing and wide-spread superstitions of Polynesia. From time immemorial, this island had been the focus and source of the abominable idolatries, which had darkened, demoralized and destroyed the inhabitants of its own and the surrounding shores. Here were to be found the types of the manifold usages, even the most debasing and cruel, which had become the customs of the race; here were the archives of their religious legends; the temple and altar of Oro, the Mars and Moloch of the South Seas; and this had been the theatre of more sanguinary deeds than were to be found in the dark records of all the other islands around it. Hither hecatombs of human victims had been brought from near and distant shores to be offered in the blood-stained marai of Opoa. What Christian soldier would not have felt the

spirit-stirring prospect of assaulting such a citadel of his own and of his great Captain's foe, and preferred a post in these high places of the field beyond all other positions?

But in addition to these inducements to try whether the power of the Gospel could not free a people, thus firmly manacled, from the fetters of darkness, the missionaries were much influenced in yielding to the entreaty of the Raiateans, by the extremely interesting circumstances in which they were then placed. Two years previously, a small vessel, having on board Mr. Wilson, Pomare and nineteen Tahitians, was driven by a violent gale from her anchorage at Eimeo down to Raiatea, where they were received with the most cordial hospitality, and continued three months. And these proved bright months for the people. Until then, they had "sat in darkness," and nothing had disturbed the dense and dreadful gloom in which they dwelt. But now, "the day dawned." Encouraged by their friendliness, Mr. Wilson opened his commission, and "preached unto them Jesus." Many, indeed, disregarded his message; but there were some who became convinced of their former follies, and in whom an irrepressible desire of further knowledge was thus created. Amongst these, were Tamatoa and a few other chiefs, who proved their sincerity by at once abandoning many practices which they and their progenitors had observed with superstitious care; so that when their teacher and his associates had returned to Tahiti, they left behind them many good effects of their visit. This was evident soon after, when Tamatoa and others, who were favorable to Christianity, resolved to erect a sanctuary, observe the Sabbath, and statedly meet together for the purpose of mutual instruction in the truths and duties which they had severally learned. These facts were known when Tamatoa came over to Huahine for the purpose of soliciting a teacher, and they deeply affected the mind of Mr. Williams, and greatly interested him on behalf of a people, so anxious to improve and increase their religious knowledge. His first impulse prompted the exclamation, "Here am I, send me;" but, in courtesy to his senior brethren, the post of honor was previously offered to them. As soon, however, as they declined it, Messrs. Williams and Threlkeld eagerly responded to the invitation, and went forth to Raiatea, just as Paul and Silas went over into Macedonia, "assuredly gathering that the Lord had called them there to preach the Gospel." This important movement in the history of Mr. Williams occurred on the 11th of September, 1818.

The reception which the missionaries met with on reaching Raiatea was extremely gratifying. "As soon as we landed," writes Mr. Williams, "they made a feast for us, consisting of five large hogs for myself, five for Mrs. Williams, and one for our little Johnny. The same provision was made for Mr. Threlkeld. Besides 'the feeding,' they brought us a roll of cloth, and about twenty crates of yams, taro, cocoa nuts, mountain plantains and bananas. These crates were a foot deep and three feet square. Several persons of consequence were with us, and the place was a complete market. Visitors are considered strangers until they are fed, when they become *taata tabu*, 'neighbors.'

"While getting our things on shore, I passed a house in which they were eating, when my man slipped in, and having snatched some food out of the hand of a person who was eating it, came out again without saying a word. I asked him why he did so, and whether the man from whom he had taken the food was not angry? He said 'No, it was a custom among them.' And we now see it frequently. A man is eating his food, and another comes up, wrenches it out of his hand, and walks away without exchanging a syllable. When any of them come from other islands, or from distant parts of the same island, they walk into any house they like, look about them, and, without consulting the owner, say to one another, 'This is good. We'll stay here.'

"It is very delightful to see them on Sabbath morning, dressed very neatly, and going to the house of prayer. After the service, they return to their homes, and eat what had been prepared on the previous day. After the meal they again go to chapel. I assure you, that you would be delighted to observe the attention of many to the word of God. I have just now had some interesting conversation with the king and queen, and two sensible men who came to see my dear mother's likeness. They began by asking whether you did not all cry when we came away, and if you did not stop us. I told them that you would not have let us come, had it not been from compassion for them, and had we not come to teach them the word of God. They then inquired who sent me, and how I came to think of visiting them. I told them that the thought grew in my mind, and I hoped God put it there. They wished to know whether I should ever go home again. I told them I should very much like to do so, and if it was as near as Tahiti, I could go and return to them; but if I went to England, I should perhaps never get back again."

But pleasing as was their reception, and promising as were many of the appearances around them, the missionaries soon perceived that the moral state of the people was to the lowest degree debased and discouraging. "Their customs," they write, "are abominable;" too abominable, indeed, to allow of the insertion of the passages which allude to them in these pages. "Their idleness seems inveterate. When we tell them of the necessity of working, they laugh at us, and many will not come near us, 'because,' they say, 'we are troublesome in telling them of their indolence.' They often suffer hunger rather than trouble themselves to cook their food. All the inhabitants have now made a profession of Christianity. It is the national religion, and as such, it is adopted by the people. In a word, they are a nation of Antinomians."

But in addition to the indolence and immorality of the people, the missionaries soon discovered other impediments to their usefulness, the removal of which appeared to them as essential as it was difficult. Of these, the scattered state of the population was amongst the most obvious and formidable. Instead of being grouped together in settlements, where a goodly number might be instructed at the same time, they were widely dispersed over the island, and were generally residing in families upon the kaignas, or farms, from which they derived their subsistence. As the island is mountainous, the paths were necessarily difficult, and frequently impassable. Much time and labor were therefore requisite to traverse the rocky ridges which separate the valleys, and to cross the bays which deeply indent the coast; and it was at once evident to the brethren, that so long as the natives were thus scattered, their best efforts would be rewarded with but very partial success. But how to obviate this difficulty, how to induce a people whose habits were formed, and whose temporal comfort appeared to them so closely connected with the continuance of the established system, to abandon their patrimonial dwellings; how to create in them such an estimate of mental and spiritual blessings, and such a desire to possess them, as should prevail over their local attachments, and temporary convenience, were problems which it required more than ordinary discernment, vigor and perseverance to work out. But yet the missionaries clearly perceived that, however difficult it might be to introduce a new system, and whatever dangers might attend it, the bold attempt must be made, or

their mission fail. They therefore convened a general meeting of the inhabitants, and candidly laid the whole case before them; and, with such success, that after a long discussion of the difficulties and advantages of the proposed change, it was unanimously resolved to form one general settlement for the whole island.

But while preparing to carry out this purpose, and erecting the scaffold upon which he intended to labor, Mr. Williams was constantly occupied in the more spiritual duties of his office. By great diligence, he had acquired a sufficient acquaintance with the language while at Tahiti and Huahine, to be enabled to preach intelligibly as soon as he reached Raiatea. The method by which he made this rapid proficiency was his own. Instead of remaining at home, poring over translations and glossaries, or depending upon the assistance of his senior brethren, he constantly mingled with the natives, "hearing and asking them questions," and thus acquired, as he considered with great ease, not merely the signification of words and phrases, but, what was quite as requisite, the correct accentuation of the language. Whether this plan would be the most successful in all cases may admit of doubt; but there can be none respecting its suitableness to Mr. Williams, one remarkable characteristic of whose mind was the power of exact and minute observation. His memory, indeed, was tenacious, but this alone will not account for the rapidity with which he mastered the Tahitian. Many with the retentive faculty equally strong, would have failed to make the same progress. This, in his case, must be ascribed rather to an extremely accurate perception, of which his memory was merely the bright mirror, retaining and reflecting the very images of things seen and heard, than to the memory itself. Accustomed to mark, not merely the general outline, or the broad surface of surrounding objects, but their distinctive peculiarities, and less obvious, but most interesting features, he was enabled to present more graphic delineations, and to report conversations with greater accuracy than most men; and the same faculty to which his speeches and his writings owe their great charm, enabled him to distinguish, with comparative ease, those nicer shades of difference in sense and sound, which a foreigner generally discerns and acquires with difficulty, but which are absolutely essential to the proper and impressive utterance of any language.

But, however explained, the fact is unquestionable that Mr. Williams preached his first sermon in the native tongue at Huahine, on the 4th of September, just ten months from the time of his reaching Eimeo. This progress was unprecedented, and such as to call forth strong expressions of surprise from the elder brethren, some of whom, on hearing him preach, affirmed that he had done as much in ten months as might have reasonably absorbed three years. Thus enabled to open his commission, he preached thrice each week at Raiatea from the commencement of his sojourn there, and was rejoiced to find that the natives easily understood him. In a letter to his mother, written shortly after his settlement in the island, he thus refers to his own ministry. "You pray, my dearly beloved mother, that 'your boy may be enabled to preach the unsearchable riches of Christ to the perishing heathen.' Your prayer is heard, my dear mother, and answered. I am now actively engaged in preaching Christ. O! that I may have grace to preach him, and him alone; to be faithful unto death. I have made great progress in the language, for which I desire to be very grateful, and to ascribe the praise to him who is both mouth and wisdom. I hope that your son may prove a crown of rejoicing to you. I now shed the tear of affection, my dear mother, while I think that I cannot indulge any very strong expectation of seeing my beloved mother again in the flesh, but I do entertain 'a good hope through grace' of meeting you, where the ravishing hand of death will never cause the briny tear of sorrow to roll down the cheek. Press on, my dear mother, be of good courage, and remember that, although you have given up me, it is to him who gave himself for you."

In a similar strain of affection and piety, he wrote again shortly afterwards to the same endeared relative. "My dear mother speaks of her feelings at parting. This brings that trying season all fresh to my memory. I assure you it cost me many an anxious hour before that affecting scene occurred, and my sorrow has often been renewed since then, when reflecting upon the feelings of my dearest parents. I frequently recal the parting words of my dear aunt Tomes, 'Recollect, my dear boy, whatever sufferings you are called to endure, it is not for yourself, but for Jesus, who has done and suffered for you infinitely more than you can possibly do or suffer for him.' In hours of solitude, and when my soul has been cast down within me, this thought has afforded me

the strongest consolation, and turned my mourning into joy. My dearest parents, grieve not at my absence, for I am engaged in the best of services, for the best of masters, and upon the best of terms; but rather rejoice in having a child upon whom the Lord has conferred this honor. Do not persons of the world deem themselves honored by having a member of their family in the employment of an illustrious man, and should not you rejoice that I am serving the King of Kings? But, although I speak thus, do not think I have lost all affection. No, no! I frequently think of you all with feelings which I am obliged to suppress, and, were it not for the happiness I find in the work of the Lord, and the fervent desire I feel to be honored in winning souls to him, I am sure I should soon see you again. Not the gold of Ophir, or the luxuries of the East would keep me from those whom I so ardently love. But I have this consolation, that the natives, from the king to the lowest of them, appear attached to me, that I am in the path of duty and usefulness, doing the work for which I left my native land, and those by whom I am tenderly beloved, and what greater support than this can be enjoyed by a missionary?"

Soon after the resolution of the chiefs and people to locate themselves near their missionaries, they selected a site called Vaóaara, on the leeward side of the island, for their future settlement. Here a temporary chapel and school-house were soon erected, and active efforts employed for clearing the ground from the bush with which it was overgrown, and commencing their own habitations. From the first, Tamatoa and his queen entered most cordially into the objects and plans of their teachers. "When Mr. Threlkeld and I," writes Mr. Williams, "came down from Huahine to settle at Raiatea, I asked the queen, whether we could obtain a certain piece of ground (pointing out the place) on which to erect a house? She replied, in a cheerful tone, 'Look forward! look backward! look on this side, and on that! look all around, for it is all yours, and wherever you say, there it shall be.' Shortly afterwards, some natives expressed their dissatisfaction at our not having settled at the king's former residence, and I asked Tamatoa what he wished, and whether he desired to dwell there. His reply was, 'This is my wish, that your settling among us may be lasting, that I may be close to you, to hear and understand the word of God.'"

Having selected a convenient plot of ground, Mr. Williams

resolved to erect upon it a dwelling-house in the English style, and in all respects superior to any building ever seen, or even imagined by the people around him. To this he was incited, not merely by a desire to obtain for himself and his family a commodious and respectable residence, but by the hope of elevating the standard and awakening the emulation of those whom he was anxious to benefit. Before this time, the best native houses consisted of but one apartment, which was used by the whole family, and for all domestic purposes. This was covered with a thatched roof, but open at the sides, and carpeted with dry, and too frequently, dirty grass. Mr. Williams perceived the unfitness of such abodes for the purposes he had in view. He knew that domestic comfort, social morality and spiritual religion could never flourish, unless the degraded habits, inseparable from such a mode of living, were first destroyed. He therefore resolved to show the people a more excellent way. "It was my determination," he writes, "when I left England, to have as respectable a dwelling-house as I could erect; for the missionary does not go to barbarize himself, but to elevate the heathen; not to sink himself to their standard, but to raise them to his."

Prompted by this enlightened and truly benevolent motive, Mr. Williams prepared the plan, and commenced the erection of his new and noble dwelling-house. And this was an undertaking in which most of the labor necessarily devolved upon himself. The natives, indeed, readily assisted in procuring the materials and placing them according to his direction; but all beyond what the most ordinary assistance could render, was done by his own hands. Yet although obliged to execute the work of many different artizans, whose divided labor and united skill are commonly considered essential to such an undertaking, he, relying solely upon his own resources, soon beheld, with pride and pleasure, his future home rising up before him. The natives saw it too, and were lavish in their expressions of astonishment and admiration. The house was sixty feet by thirty, and consisted of three front and four back rooms. French sashes, shaded with a green verandah and venetian blinds, gave an air of elegance to the sitting-rooms, which commanded a splendid view of the harbor. The frame-work of the building was wood, but the walls, both within and without, were wattled, and plastered with coral lime. From this time Mr. Williams made not only a whitewash, but a grey and orange coloring with which

he adorned the interior. On either side and in front, he had enclosed a spacious garden, which was tastily laid out in grass-plots, gravel-paths, and flower-beds, where there flourished a variety of ornamental shrubs and plants, some of them indigenous, and others exotics introduced by himself and his brethren. Immediately behind the house, there was an enclosed poultry-yard, well stocked with turkeys, fowls, and English and Muscovy ducks; while beyond this, lay a large kitchen-garden, which supplied their table with several British roots and vegetables, including cabbages, beans, peas, cucumbers, pumpkins, onions, and pot-herbs. At a later date, the bleating of goats and the lowing of oxen on the hills indicated that still more important additions had been made to their domestic comfort.

The furniture was in keeping with the house, and discovered in the Missionary an equal amount of taste and skill. Tables, chairs, sofas and bedsteads, with turned and polished legs and pillars, quite in English style, and carpeted floors gave to the interior of this dwelling an appearance, equally inviting to the European visitor, and surprising to the natives. Mr. Williams augured much good from the excitement which these novelties would produce in the too sluggish intellects around him, and was soon rejoiced to see that their imitative propensities had been so powerfully called into useful exercise by his example, as effectually to overcome their indolence.

Such a prodigious undertaking, for an individual so circumstanced as Mr. Williams, necessarily absorbed a large amount of time. But his own dwelling was not the only one to which his attention was given. Every day, and throughout almost every hour of the day, he was beset with applicants, who wished him to tell them, or show them, or do for them something to which they were unequal. These visits, however, he encouraged, because they tended to further his great design. Amidst such occupations, it might be supposed, that other and still more important services were either suspended, or slightly performed. But it was far otherwise. At no time was he more thoroughly devoted to the spiritual duties of his office: as the reader will perceive when he has perused the following extracts from his letters.

The first is to his family. "I'll tell you," he says, "how I spend my time. Mondays, (with the exception of the first in the month,) Tuesdays and Thursdays, I give to the house, having, without any assistance from the natives who do only

the roof and the thatch, to make the doors, windows, floors, walls, partitions, etc. Wednesday, Friday, and Saturday, I devote to the study of my discourses. Beside these and other engagements, I attend the school daily, so that my time is fully occupied."

But the following passages describe more fully his feelings and circumstances at this interesting period—

"The people attend the chapel constantly. Many of them are very attentive, and seem desirous that the word may reach their hearts. Although there are no striking conversions, or peculiar awakenings, there are some in whose souls we hope the work of God is progressing. The natives, with a very few exceptions, come regularly to school. They all maintain family worship, and very many pray privately morning and evening. But with most of them 'one thing is yet lacking.' They do not appear to be properly convinced of sin, and to feel their need of a Saviour. Their conduct to ourselves is kind and encouraging. They manifest great affection, and are very agreeable to every thing we propose. Both chiefs and people ask our advice upon almost every subject, and when they disagree, they generally bring their little differences to us that we may adjust them. This we endeavor to do as amicably as possible. There are frequent disputes between husbands and wives, and as neither of my brethren will undertake to settle them, they are commonly brought to me, and hitherto I have generally been a successful mediator.

"We are about to establish a Missionary Society here; one has been formed at Tahiti, and another in Huahine, and ours would have been ere now; but as this settlement is new, and there were but two or three shabby old houses when we came to it, all the people had to erect new houses and to plant food, and could not until now have contributed much to such an object.

"It is our intention, moreover, to erect a new chapel, and to have it wattled, plastered, and floored. When this is finished, and the other buildings now in hand, the station will range along the sea-beach about a mile and a half, or two miles, and will present a very pretty appearance. At present, we have only opened one small place of worship, in addition to that which we commonly use; but we are about to open another at Tahaa, an island ten miles from our settlement. The station itself, however, is twice that distance; but, as this island and ours are enclosed in one reef, we can reach it by sea, and intend to visit it every week. Doors of usefulness are opening to us on the one hand, and death is speaking to us on the other, so that we must be active while it is day.

"With regard to our religious proceedings we are employed in the following manner. At six o'clock on the Sabbath morning, we hold a prayer-meeting, when two of the natives engage in prayer, and the missionary gives an address. At nine o'clock, the bell rings for the regular service, when the natives, dressed very neatly, attend, and many of them appear anxious to understand the word of life. Our congregation usually consists of from 500 to 700, but frequently it amounts to from 1000 to 1500. At eleven, we meet in rotation at

each other's houses for worship in English. At one o'clock, a catechetical exercise is conducted with the people. At four, we hold another regular service in the Tahitian. The brethren then take tea together, and spend the Sabbath evening in singing, prayer, and reading a course of lectures for mutual improvement. Every first Sabbath in the month, we celebrate the soul-reviving ordinance of the Lord's supper, and frequently do I reflect with a degree of holy longing upon the happy seasons I have passed at the Tabernacle with my dear mother. Not indeed because we are destitute of times of refreshing from the presence of the Lord; for here, as well as in England, we find him faithful who hath said, 'Lo, I am with you always, even unto the end of the world,' and his presence with the soul supplies every deficiency, and enables it to go on its way rejoicing.

"We have a noon daily school which is well attended; and on Monday evening, we meet the people for the purpose of hearing and answering their questions. Some of these questions are shrewd, and some of course are simple. At the last meeting of this kind, one asked, 'who the *Scribes* were and whether they were secretaries to an Auxiliary Missionary Society?' Another native inquired, 'Our teachers, how can we obtain this *faaroo mau*, or true faith, you were speaking of? We earnestly desire, but cannot get it. Were it locked up in your boxes, they would soon be broken open.' On another occasion, a native complained of the prevalence of evil thoughts in his mind, and of the attempt of the evil spirit to make them grow there; and observed that when he went to pray in the bush on the preceding day, just before he knelt down, a multitude of evil thoughts rushed into his mind, and he said within himself, 'If Satan would approach me in the likeness of man, I would fight with him and stone him to death.' 'Now,' added he, 'our teachers, is this a good thought or a bad thought? tell me that we all may know.'

"On Wednesday afternoon, likewise, we have service again in the Tahitian; and on Thursday evening we take tea together, and speak in rotation on given subjects for our mutual edification. The topics are generally, such as—What are the best means of keeping religion alive in the soul—What are the evidences of growth in grace—The nature and importance of self-examination—The heavenly state, etc. These seasons of social religion we find very profitable, and all we want is a little more Christian society; but if enjoyed, perhaps it might be at the expense of the peace and unity which now prevail amongst us. All the time I can spare I employ in teaching the natives useful arts, which I consider a very important part of my missionary labor.

"My work is my delight. In it I desire to spend and to be spent. I think and hope, that I have no other desire in my soul than to be the means of winning sinners to Christ. My anxiety is that my tongue may be ever engaged in proclaiming his salvation, and that my hands and actions may be always pointing to his cross. I can now speak as fluently in the language as in my native tongue, and would preach five Tahitian sermons for any brother who would preach one for me in English when it comes to my turn.

"Our sitting-room is about 20 feet by 15, and every evening is generally filled with persons who come to obtain information; to propose difficulties, or to ask advice. Questions about the proper method of prayer are frequently put to us. Though this is Saturday evening,

when we profess to exclude inquirers, there have been ten or twelve in, and one of whom was anxious to know whether it was right, when he went into the bush to pray, to say, 'O Jehovah, give me thy word in my heart—all thy word, and cover it up there that it may not be forgotten by me.' "

In the midst of these various and useful labors, the mission family suffered a visitation, always afflictive, but peculiarly so in circumstances like theirs. At the close of the year 1818, Mr. and Mrs. Orsmond came to reside for a short period at Raiatea, that Mrs. O., then anticipating the hour of maternal solicitude, might enjoy the medical assistance of Mr. Threlkeld. "But the Lord," writes Mr. Williams, "took her to himself. It was a trying season to us all, but especially to our bereaved brother, who is called to lament the loss of one, in whom affection and piety were sweetly combined. But he has borne the severe affliction with that patience and resignation which become the servant of God; and he is sustained by the thought, that his loss is her gain. Her death was sudden and unexpected; but she frequently said, that she should not survive the trying hour. But she mentioned her impressions with the greatest serenity, and was evidently willing to 'depart and be with Christ.' "

In their written instructions to Mr. Williams on leaving England, the Directors gave him the following wise recommendations: "It will be some time before you are able to preach with fluency in the language of the people, but you may be immediately useful in agriculture and other arts of civilization. Next to the communication of the Gospel, (which must ever be considered as the first and chief object,) our wish is that you study and endeavor to promote their civilization. The grand bane of the natives has been idleness. It will be a great blessing to them to engage them in some useful employment. Use your best endeavors to discover how this may be done; by what means the natural productions of the earth, cherished by human art, may be turned to some good account; and while made to afford employment to the people, may become an article of profitable commerce, enabling them to support the Gospel among themselves, and to send its blessings to other islands. Hitherto, we greatly lament, that little or nothing of this nature has been done. We earnestly recommend it to you to study how it may be done in future. At the same time, our wish is, that no such portion of your time and attention may be occupied in secular

matters, as to abridge your efforts for the salvation of the people. But, with prudent management, we trust that both these objects may be pursued together."

It has been already seen how fully Mr. Williams had imbibed the spirit of these instructions, and how eminently he was prepared to carry them out. No man, indeed, knew better than he the value of industry, and of the useful arts to the people amongst whom he lived; and no one ever labored more faithfully or successfully for their advancement. In farther illustration of this part of his conduct, a few other facts, in addition to those contained in the preceding pages, may here be given.

In a letter addressed to his friends at the Tabernacle, and dated August 31, 1819, after describing his newly-erected house, and the reason which induced him to build it on a scale and in a style so very superior to any habitation ever seen by the natives, he adds,

"It is a great advantage to me that I am able to turn my hand to anything, and indeed it is very desirable that every missionary, sent to an uncivilized part of the world, should possess mechanical qualifications, as well as a missionary spirit.

"We have not only instructed the natives as to the improvement of their houses, but also in sawing timber, carpentering, smith's work, and, among other things, in boat-building. Brother Threlkeld has now in hand a very large boat, on which only the natives are employed. Requiring a larger boat than that which I built at Eimeo, that I may visit Tahaa, I have completed one sixteen feet long. The former, which was wide and heavy, required five men; in the latter, I can proceed to Tahaa with only two, or even one. My new boat, which is of a very pretty shape, has scarcely a nail in it. I have tied the ribs in, and all the planks, with a very strong *cinet*, a cord which the natives make, and with which they lash their canoes. They are very much pleased with it, and have resolved, when they have finished their houses, to begin boats of a similar construction for themselves. They had concluded that they could not succeed without nails; but now they perceive that this is possible, and they say, '*Ua maitai adura*,' 'It is now well with us,' as every one can now get a boat who chooses, and is not lazy.

"We have established, in our little way, a *Society for the Encouragement of Arts and Sciences*. The first reward or encouragement was from brother Threlkeld. Brother Orsmond and I have proposed to give fifty nails each to the man who begins first to build his boat. An old chief is now gone to cut the keel for one which he is to build in my yard; and he is to have one hundred and fifty nails to fasten the ends of the planks on the gunwale, and to use in any other place where the *cinet* does not bind sufficiently tight. Thus, while we are actively engaged in promoting the eternal interests of the natives, we

are not forgetful of their temporal, remembering the injunction, 'not slothful in business, fervent in spirit, serving the Lord.' "

Mr. Williams's communications to the Directors and his family contain other information of a similar kind. From a letter, dated Sept. 5, 1819, he thus reports the progress of the Mission:

"When we came to this place, there were only two native habitations, and it was difficult to walk along the beach for the bushes. But the former wilderness is now an open, clear, and pleasant place, with a range of houses extending nearly two miles along the sea-beach, in which reside about a thousand of the natives. We earnestly desire to see the moral wilderness present the same improved appearance. The king, who, we are happy to say, is one of the most consistent characters, resides very near to us. He is a very constant attendant both at the chapel and the schools. He will probably be one of the first whom we shall baptize in the islands. We are happy in being able to state that his behavior is circumspect, and that he is very active in suppressing crime.

"We are glad to be able to inform you, that many have built themselves very neat little houses, and are now living in them with their wives and families. The king, through seeing ours, and by our advice, has had a house erected near to us. It contains four rooms, wattled, and plastered inside and out, and floored. He is the first native on these islands that ever had such a house; but many others are now following his example. Thus, while teaching them the things which belong to their eternal peace, we do not forget their temporal improvement, and desire to remember the connexion between being fervent in spirit, and diligent in business.

"We have been constantly exhorting the people to abandon their pernicious custom of living several families together in one dwelling, and have advised their separation. Several have complied with our request, and before six months more have elapsed, it is probable that there will not be less than twenty houses, wattled, plastered, with boarded floors, and divided into separate rooms for meals and sleeping. Thus you see that, although our station was the last formed, it is the first in these things. We think it a great object gained, that many of the natives, with their wives and children, are now living separately, in neat habitations of their own, and that the people have been induced to engage in preparing such habitations.

"We have opened a neat little place of worship at Tahna, in a district called Tivaa, and there is another erected, which we intend to open shortly, and visit regularly, in the district of Patio, where we expect a congregation of five hundred or six hundred persons. We intend, likewise, to place two of our most intelligent and consistent Raiateans over the school, to which we shall ourselves pay particular attention on our visits. We are all much pleased with the prospect of usefulness which the new station presents to our view.

"Since we came here, there has been a rumor of war; but, on inquiry, we are happy to find that it originated only with some evil-disposed persons, who would create a war if possible. The chiefs them-

selves entertained no such desire. Instead of this, we rejoice to say, peace seems permanently established. Kings, priests, and people are professedly enlisted under the banner of the Prince of Peace. O that we could say, he ruled in all their hearts.

"Upon the whole, our prospects are indeed very encouraging, and, we doubt not, if blessed with faith, patience and perseverance, we shall be made very useful. We shall give every possible attention to the instruction of the natives in useful arts, and shall urge them to works of industry, to which we ourselves devote as much time as we can spare; and perhaps the advocates of *civilization* would not be less pleased than the friends of *evangelization*, could they look upon these remote shores, and upon a portion of the natives diligently employed in various useful arts; some sawing, some carpentering, some boat-building, some as blacksmiths, some as plasterers, etc. They have lately constructed two long bridges, which would do credit to any country village in England. But we cannot, we dare not, devote our time to temporal concerns, when it is at the expense of the eternal interests of those whom we came to instruct."

These rapid changes in the circumstances and habits of the people were not less surprising than valuable, as all will admit, who consider their character, prior to the residence of the missionaries among them. Extremely indolent, save when excited by pleasure or passion; the subjects of few artificial wants, and dwelling in a relaxing and luxurious climate, which, in a great degree, relieved them from labor, by supplying, either spontaneously, or with but little cultivation, their necessary food, motives of more than ordinary power were requisite to arouse them to vigorous and persevering exertion. Walking in the steps, and adopting the customs of their ancestors whose dwelling-places they inherited, it was not to be expected that to gratify strangers, or from the hope of benefits which they were unable to appreciate, they would readily change their manner of life. And such a voluntary transition was the less probable, from the congeniality of those habits which they were required to relinquish with their strongest natural propensities. To pluck and eat the ripe fruits of their generous clime, or to slumber in the deep shade of the luxuriant trees upon which they clustered; to fish or sport within the placid waters of their lagoon; to ride in triumph upon the crested wave; to race, wrestle, and recite their traditions; or at evening, to mingle in the wild frolic, or the favorite dance, were among the chief occupations and enjoyments of their life, except, when inflamed by revenge or stimulated by fear, they girded themselves for the battle. What a task to induce them to exchange such a state, for the

patient and continuous labor of acquiring knowledge, and forming habits, the importance of which they could but dimly discern!

But this was accomplished; and by the only means adequate to so great an effect. While presenting every secular motive which the natives could understand to excite them to labor, the missionaries knew well that the force of all such considerations as their personal and domestic comfort, would, if urged alone, be insufficient to overcome the habits and propensities by which they were opposed. But their reliance was not in these. It was in the Gospel. This they deemed "the mighty power of God" for promoting the civilization no less than the salvation of the people; and proceeded upon the belief, which the result of the experiment fully confirmed, that the transformation of the rude and lawless community around them could only be effected by the manifestation of evangelical truth. Proceeding upon this conviction, and while the new settlement was advancing, and the natural waste upon which it was founded assumed each day additional features of interest, the missionaries labored without ceasing, in the sanctuary, the school and the dwelling-house, to quicken the intellect and arouse the conscience of the people, by imparting to them the revelation of God. His character, works and designs; man's original and fallen condition; his duties and his destiny; the person, advent, death, mediation and redemption of Jesus Christ; the nature and necessity of faith in him; the new birth, with its cause and evidences; the sublime realities of the final judgment, and the eternal states of all the dead, were the themes by which they sought to engage the minds, and mould the characters of their interesting charge. And ere we can correctly understand the social changes which rewarded their labors, or form a just estimate of the labors themselves, we must connect those passages in their correspondence which detail them, with others which describe their more spiritual engagements. It was upon these that Mr. Williams depended, and to them he ascribed the advancing civilization of the people. "The process of instruction," he writes, "under which they have been brought, the new wants and desires created by the supply of knowledge, the excitement produced by a series of discoveries, many of which were so wonderful and sublime, that they could not fail both to quicken and enlarge their faculties, and, above all, the elevating power of vital religion

have made them mentally, as well as spiritually, new creatures in Christ Jesus."

At this early period of the mission, there were many important changes, which the brethren did not venture to propose, but for which, however, they endeavored to prepare the people. Amongst other anticipated improvements, the missionaries greatly desired the adoption of a code of laws, and the establishment of an efficient executive. Hitherto, the despotism of the chiefs and the priests, with the fearful combinations, called *Areoi societies*, had subjected the people to much painful oppression. And as such a state was directly opposed to the equal justice and universal love which the Gospel inculcates, it was evident to the missionaries, that, either this lawless condition must cease, or their labors be in vain. But as it was expected that those whose powers would be restrained by any innovation upon the existing system would strenuously resist it, and as the people generally were unprepared for the change, the missionaries did no more than describe, at their social meetings for conversation and inquiry, such of the legal institutions of Britain, and so much of her jurisprudence as the natives were able to understand. At the same time, without pressing the subject, they pointed out many of the benefits to all classes, which the enactment of laws and the existence of magistrates would secure, if these were introduced into Raiatea. But all this was done with caution, and only as the people "were able to bear it:" for their teachers were fully aware that the despotic prerogatives of those in power were deemed by themselves, and regarded by the natives as a part of an unquestionable and inalienable inheritance, transmitted to them by their fathers; and they therefore feared that too full a disclosure of principles and practices so opposite to those which prevailed—too clear a statement of the relative position and respective rights of the governors and the governed might arouse the fears, excite the cupidity, and thus ensure the opposition of those whose cooperation was necessary to their success. But by this prudent course, they rapidly and fully accomplished their design; and, ere they had resided a year at Raiatea, they were rejoiced to perceive, that the chiefs had embraced some of the most important principles of righteous government, and were prepared to make them the basis of their future proceedings.

"We were not a little gratified," they write under the date of September, 1819, "a short time since, to see with what spirit the kings

and chiefs exerted themselves in order to regulate the affairs of the people. They first held a meeting, at which they requested us to be present. The king addressed the people, and said, 'Let us try and form our conduct by the word which we learn from our teachers, and by the word of God which we read every day. Stop! our wickedness is very great. Remember, it is I who am speaking. If the son of any king is wicked, and deserves to die, he shall die. If any king is worthy of death, he shall die; and if I am worthy of death, I will die also. Let all the people remember that the man who deserves to die, shall die. We will observe the voice of our teachers, for God hath sent them. Take care, all of you, lest he be angry; for if he be angry, he will take our teachers away, and we shall again be in darkness.' He then inquired of us what course must be pursued in order to prevent the man from casting away his wife, or the wife her husband. He was informed, that when the evil heart was cast away, they would cast away all evil practices. He was likewise furnished with a register, in which the names of all married persons were to be entered; and it was prescribed, that all who intended marriage should go to the king and make their intentions known, after which they should be entered in the register. All this was the spontaneous effusion of their own minds, resulting partly from a murder, which had been committed by a chief of one of the neighboring islands, and partly from our earnest endeavors, on several preceding Sabbaths, to convince the people of the wickedness of their practices.

"The day after the meeting at which we had been present, the chiefs assembled by themselves, when they summoned nearly twenty females to appear, who had lately cast away their husbands, and constrained them to re-unite, saying, 'If you will *not*, give back the word of God which you learn; you cannot want that; you had better go and serve the devil again. Let not this land be stained with sin.' We believe the greater part of those whom the chiefs re-united are now living very comfortably together."

This incipient movement of the chiefs towards an improved state of society, and the circumstances in which it originated, may serve to indicate the kind of influence exerted by the missionaries over the political proceedings of the people. That influence was unquestionably great. But was it legitimate? This, indeed, some have denied; and the charge of obtrusive and oppressive interference with the customs and wishes of the natives has been boldly brought against their teachers. It has even been asserted, that the only civil change effected in the islands was the transfer of despotic authority from the chief to the missionary. A grave accusation undoubtedly; and one, therefore, for which none but proofs the most specific and decisive should obtain the least degree of credit. But no valid evidence of this and similar charges has ever been adduced. If received, it must be upon the single ground of the competence, candor and upright-

ness of the originators. But are they worthy of this confidence? Does their character or their conduct stand out free from all suspicion? Who are these accusers of the brethren? With but few exceptions, they are either seamen, or other interested persons, whose attempts to defraud and demoralize the natives have been frustrated by the vigilance and influence of the missionary; and who, chafed and mortified, have retired from scenes which they would have polluted, and from a people whom they would have plundered, under the influence of burning and disappointed passion. There have been some others, indeed, to whom this description will not apply; but who, destitute of sympathy with the religious character and spiritual objects of the missionaries, and without adequate opportunity for ascertaining their principles and investigating their proceedings, have, with criminal facility, received and reported the unfounded opinions of their enemies: opinions, which a lengthened residence amongst the people, the power of communicating with them in their own tongue, and a more accurate acquaintance with their previous history and existing circumstances would have speedily corrected. But, even were these witnesses themselves more worthy of regard, had they honestly endeavored to know the truth, and been free from that animus which they so strongly discover, still their charges would have no claim upon our belief. Their very vagueness would alone be sufficient to invalidate them. For, with few exceptions, they are not advanced against individuals, but against the whole body of devoted men, who labor in the South Seas. In general, it is "the missionaries" who are the objects of vituperation. But who can meet, and what candid mind would entertain such an accusation? And in most cases, moreover, not only are the names of the accused withheld, but all those particulars of their alleged oppressions, which are necessary to enable them to rebut the charges. Who but men of the same class as the accusers would listen to such accusations?

But while the charge of undue interference can, in the absence of all particulars, only be repelled by a firm denial, it may be admitted that circumstances, like that which has just been detailed, may serve, in some degree, to account for the false impressions which have been so hastily received, and so eagerly propagated against the missionaries, by partial or unfriendly visitors. A candid consideration of the case, however, would generally show that what, to a superficial ob-

server, might seem an unwarrantable encroachment upon the province of others, has been nothing more than the unavoidable and beneficial result of mental and moral superiority. By this means, indeed, the missionary has obtained great personal and political influence. It has been by his knowledge, his sincere and disinterested regard to the welfare of the people, and his earnest labors for their salvation. He has instructed—not imposed upon them; convinced—not coerced them. It has been, not by the dominancy of his own will, nor by undue endeavors to control theirs, that all classes have been induced to exchange their former usages for better; but by the force of truth, the perception of right, the hope of advantage, and the fear of God.

It is perfectly true, indeed, that, at Raiatea, the missionaries were important agents in originating and maturing those political improvements, of which the commencement has been described. But let it be remembered, that no measure became law which the people themselves did not cordially approve and adopt. Thus, for example, in the restrictions which were placed upon the intercourse of seamen with the shore, and to which most of the charges against the missionaries as political meddlers may be traced, nothing was done by the chiefs merely from deference to their desires. But even had it been otherwise, had the teachers employed their utmost personal influence to obtain regulations which they deemed essential to their main object, who would have condemned them? Having left their homes, and devoted their lives to promote the social and spiritual regeneration of the heathen, is it surprising that they should have earnestly desired to protect the objects of their benevolent concern from contaminating intercourse with immoral visitors; and would they have improperly interfered, had they recommended the chiefs to subject such intercourse to suitable control?

To the rapid improvement effected at Raiatea during the first year's residence of the missionaries on that island, it must not be overlooked that the printing press contributed its due share. That mighty instrument for good or for evil had been set up at Huahine by Mr. Ellis, who, with devoted zeal and labor, thus furnished himself and his brethren with additional means for carrying forward their good work. From this source, eight hundred copies of the Gospel by Luke, and a supply of elementary books early found their way to Raiatea, and were distributed by the missionaries amongst nume-

rous and eager applicants. This gift had a most important influence upon the people. It increased their desire for education, and augmented the attendance at school. Indeed, almost every adult was now a scholar; and during the hours of instruction, other engagements were suspended, and the various scenes of busy occupation throughout the settlement forsaken. The companies convened for tuition formed a strange assemblage. Chiefs and raatiras, hoary men and lisping children, the mother with her suckling at the breast, and the once cruel priests of Oro, whose hands, now holding the primer or the Gospel, had been often stained with the blood of human sacrifices, were seen sitting upon the same form, spelling the same words, and mutually availing themselves of each other's aid. Even the king and queen were scholars. "Both of them," writes Mr. Williams, "read well, and frequently give appropriate answers to the questions we propose on the verses repeated."

"Our school," he adds, "is divided into seven classes, and to each of these native monitors are appointed. One of us always takes the seventh class, which read the Gospel of Luke and Scripture history. We explain each verse as it is read, that the people may understand it. The school has been so full, that one of the brethren has been obliged to teach outside." So general, indeed, has been the attendance of adults, that an exception awakened surprise. A native on his way to school saw a man sitting in his house. Struck by a circumstance so unusual at that hour, he stopped and thus addressed him—"My friend, why do you not go to school, the bell has rung some time since?" "I am discouraged," replied the man, "for I am still learning in the B A ba. I shall never be able to read the Gospel of Luke, and think therefore of stopping at home, and not going to school any more." The other immediately said, "That is a bait of the devil. When you go a fishing, you put on the bait so as to hide the hook, and the fish thinks not that he shall be pierced by it, should he seize the bait. The devil has a fish-hook in that evil thought of yours. Therefore have nothing to do with it, but let us both go immediately and learn." The man arose, and accompanied his friendly monitor to the school.

But while the timely supply of books stimulated the natives to frequent the school, the effect of this attendance was soon felt in their increased demand for these new-found treasures.

"The people," writes their missionary, "call loudly for books, and to obtain them they spare no time. Many have made considerable progress in learning, can repeat the multiplication table readily, and work the most difficult sums in long division and reduction, without a mistake. Towards their teachers, they evince the most affectionate attachment."

These were results without a parallel. Within a period, which would be generally deemed no more than sufficient to gain a footing amongst such a people, a surprising advance had been made in their education, civilization and moral improvement. But the influence of the missionaries even thus early extended beyond the island in which they labored. "God," they write, "has not only enabled us to tell of Jesus, but he has conducted us into a field ready for the harvest, and one which demands our most vigorous exertions. Not only does Raiatea call for our labors, but the adjacent islands. We need more time, more strength, and more zeal; for the natives, on every hand, are calling aloud for our assistance. Preaching tours have been made around Borabora, and when we consider that until lately a teacher has never been settled among them, the attention of the people is far greater than we could have expected."

This auspicious year, however, did not close until it was crowned by the formation of an Auxiliary Missionary Society. Similar societies had been established at Tahiti and at Huahine, and the Raiateans were not satisfied with being, in this respect, behind their neighbors. But the missionaries deemed it wise not to press them too early on the subject. "We were anxious," they observe, "that the natives should take the lead, lest they should ultimately say, that the Gospel was a tax upon their benevolence." But they required no stimulus. Knowing the feelings of their teachers, and having before them the example of two other islands, they resolved forthwith to form a society. A day was accordingly fixed, the chapel enlarged for the occasion, and preparations for the expected multitude were made upon an extended scale.

At an early hour of the appointed day, the place of worship was thronged; and so intense was the desire to be present, that some, who had been confined to their habitations for years, were on that day brought into the assembly. One of the natives, on seeing these borne by their friends to the sanctuary, cried aloud, "This is a day of rising from the dead. See! here are sick, the lame, the blind, all coming out to-

day!" But long before the hour of service, it had become evident that the chapel would not contain the congregation; and, no sooner was this ascertained, than a general cry was raised, "Take out the sides of the house that we may all see our teachers, and hear their voice." And in a short time, this was actually done, and nothing was to be seen of the former walls except the pillars which supported the roof. Singing, prayer, and an explanatory address opened the proceedings; and it was then moved by Mr. Williams, that an Auxiliary Missionary Society should be formed, with Tamatoa as its president. When Mr. Threlkeld had seconded the proposal, he requested all who approved of it to hold up their hand. In an instant a forest of naked arms was raised high in the air, a spectacle which the brethren beheld with the liveliest emotions, while contrasting it with the savage and sanguinary deeds, which those very hands had often perpetrated in the former days of their ignorance. After this, the missionaries left the natives to conduct the remaining business of the meeting; and as their "little speeches" will serve to illustrate the benefits which they had thus early received from their laborious instructors, a few of them may be fitly inserted here.

The assembly was first addressed by the royal chairman, Tamatoa, who, with great warmth of feeling, said,

"Remember what you used to do for your lying gods. You used to give them all your time, your strength, your property, and even your lives. Then you had nothing of your own: it was all the evil spirit's. If you had a canoe, or mats, or pigs, or cloth, or food, it all belonged to them. What a great work had you then to do in building marais; your property was all consumed in the worship of the gods. But *now*, all our property is our own, and here are our teachers in the midst of us. God sent them. He is of great compassion. And they left their own land to come here. Now our eyes are open, and we see it is all false, all *paraupoke*—word and work which end in death. Let us do what we learn. Let us take pity upon other lands. Let us give property willingly,* with our whole heart, to send them mission-

* The conduct of this chief corresponded with his recommendation. He was amongst the most attached friends and liberal supporters of missions; and both by example and precept endeavored to induce his people to aid in their promotion. On one occasion, as Mr. Williams was passing near his house, he saw Tamatoa and his queen sitting outside, preparing arrow-root. On observing them thus engaged, Mr. W. stopped, and expressed his surprise. "Why are you doing this," asked the Missionary, "when you have so many servants who could do it for you?" "Oh," replied the king, with a pleasing smile, "we

aries. It is but a little work for the true God. But if you do not give, do not suppose you will be punished or killed, as you would have been formerly. Let every one do what he pleases."

He then exhorted them to diligence in seeking their own salvation, and thus concluded his address.

"Let us not assist in sending the Gospel to other lands, and then, by our wickedness, drive it away from our own. Remember, there were many drowned who helped to build the ark. Take care, lest after sending the Gospel to others, you die in your own sins. Let us not be like the scaffolding, which is useful in building the house, but is afterwards thrown into the fire. If we are not true believers, God will reject us, and we shall be cast into the fire of hell."

As soon as Tamatoa had resumed his seat, *Puna*, a native of very consistent character, arose to nominate a secretary for one of the districts, and then said,

"Friends, I have a little question. In your thoughts, what is it that makes the heavy ships sail? I think it is the wind. If there were no wind the ships would stay in one place; but while there is wind, we know the ships can sail. Now, I think the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with missionaries. If there is no property, how can missionaries be sent to other countries—how can the ships sail? Let us then give what we can."

Tuahine, one of the cleverest men in the settlement, then stood up, and said,

"Friends, kings, chiefs, and all of you: we have heard much speech to-day; do not be tired; I also have a little to say. Whence come the great waters? Is it not from the small streams that flow into them? I have been thinking that the Missionary Society in Britain is like the great water, and that such little societies as ours are like the little streams. Let there be many little streams. Let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit. It is because of the good work of God. He sent his word and missionaries to teach us; and we hope there are some who have already believed."

Officers for the various districts were then proposed, after

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are preparing our subscription to the Missionary Society." "But why not let some of your people do it for you?" "No," he rejoined, "we would not give that to God upon which we bestowed no labor, but would rather prepare it with our own hands, and then we can say, as David did, 'Of our own proper good have we given unto thee.'"

which a general permission was given to any who were disposed to address the meeting. Upon this, *Waver*, an individual whom the missionaries regarded as a converted man, rose and said,

"We are now become a Missionary Society; and we are to give our property, that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we pity others? We must give our property with love to those who are sitting in the shades of death."

Paumoana then said,

"It would be well if all the world knew the word of God as well as we know it—if all could read it as well as we read it—if all could hear it every Sabbath as we hear it—if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin. Then there would be no war. We are to give our property that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work."

Another observed,

"Friends, there are some amongst us who have been pierced with balls. Now let our guns be rotten with rust; and if we are pierced, let it be with the word of God. Let us have no more cannon balls; but let the word of God be the ball we shoot to other lands."

The sketch that has now been given of the commencement of the mission at Raiatea, while it shows that there was much to reward the toil and nourish the hopes of Mr. Williams and his brethren, must be viewed with discrimination. Apart from this, it will convey an incorrect idea of the state of the people. With them it was but the dawn of day. What had been done was chiefly valuable as the earnest of better things. Upon the mind of a casual or distant observer, indeed, the chapel, the school, the neatly-formed and snow-white cottages, surrounded with gardens and shaded by luxuriant trees, the busy stir of the men, engaged in different useful arts, and of the women, learning to imitate the dress of their female teachers, their anxiety for instruction, their affection for the missionaries, their observance of the Sabbath, their orderly appearance in the sanctuary, and addresses, like those just inserted, at their public meetings, would probably produce too exalted an estimate of their actual condition. But the truth is that, amidst all these striking indications of improve-

ment, the people, with some interesting exceptions, were still sitting in darkness. Their Christianity at this period was little better than a national and nominal distinction from the pagan inhabitants of other islands, assumed by many with a very partial knowledge of its principles, and with no experience of its power. Even family worship, so generally observed, was, with the mass, a mere form. "In this," remarked the missionaries, "as in every other part of the world where Christianity has obtained an entrance, the number who profess is far greater than of those who feel the power of religion. While therefore we admire the astonishing effects of the Divine control, in constraining the natives to abolish, with abhorrence, their cruel and bloody rites, their senseless and disgusting ceremonies, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince unconcern about the salvation of their souls." From this and similar notices contained in the letters of the missionaries, it is abundantly evident that they still considered themselves amongst an unrenewed people. The winter indeed had in some measure passed, and vernal influences were beginning to cover the previous desolation with the buds and bloom of returning life; but it was to the future that the laborers were looking for the fruits of their toil. And as we note the cheering signs of spring,—the lengthening days, the brightening sun, the early flowers, the opening leaves, the crops, the garden and the field, so did the missionaries look upon the state of Raiatea. Although, like the spring-time of the year, it yielded little fruit, it was full of promise. It told them that the summer was nigh—that the harvest would come. It gave them, indeed, little beside hope; but that animating principle was awakened and sustained by all the events which had marked their early history, and by all the changes which now appeared before their eyes.

CHAPTER III.

FROM THE COMMENCEMENT OF MR. WILLIAMS'S SECOND YEAR AT RAIATEA, UNTIL THE TERMINATION OF THE YEAR 1822.

Mr. Williams's State of Mind at this Period—His Purposes and Plans —Erection of Chapel—Introduction of Law—Trial by Jury—Choice of Executive—Province and Proceedings of the Missionaries—Criminal Justice at Raiatea—Cultivation of Sugar—Progress of the Arts—Mr. Williams's Inventive Power—Mental Improvement of the People—Native Conspiracies and Providential Deliverance—Illness of Mrs. Williams—First Missionary Anniversary—Speeches —Chapel opened—Mr. Williams's Desire to leave Raiatea—Letter to the Directors—His Additional Employment and Returning Satisfaction—School Festival — Preaching in Polynesia — Mr. Williams's Popularity—His Public Ministrations and Pastoral Visits—Becomes Content with his Sphere of Labor—Influence of the Arrival of Auuru, and of the Mission to Ruautu—His Ingenuous Candor—Requests a Missionary Ship—Cheering Results of Second Missionary Anniversary—Formation of a Christian Church — Mr. Williams's Ecclesiastical Principles — Commencement of "The Raiatean Church Society"—Personal Affliction—Painful Prospect of Removal—Love and Grief of the Natives—Power of Prayer—Unexpected Relief—Death of his Mother—His Filial Affection—Letter to his Family—Character of his Father—Letter to Him—This the Means of his Conversion—Spiritual Prosperity at Raiatea—His Malady Returns—Voyage to Sydney—Objects Contemplated—Mission to Aitutake—Purchase of a Ship—His Discouragement, Determination, and Success—His Secular Engagements at Sydney—Their Influence upon his Mind—The Characteristics of his Piety—His Evangelical Designs—His True Catholicism—Sails from the Colony—Calls at New Zealand—Dreadful Spectacles—His Dangers and Deliverance—Welcome; Greeting from the Raiateans—Letter from Tamatoa—Account of his Homeward Voyage—Visit of Messrs. Tyerman and Bennet—Their Report of Raiatea—Additional Illustrations of its Prosperity—Renewed Afflictions, and their Removal—Bright Close of the Year 1822.

MR. WILLIAMS's temperament was singularly sanguine. He loved the light. He reposed in the sunshine. Bright visions of the future, and often as bold as they were bright, were continually rising up before him; and upon these he delight-

ed to gaze. Nor did he, even for a moment, doubt the practicability of his schemes. He was always confident that his fond imaginings might be converted into glorious realities. Difficulties which others would have deemed formidable, he could scarcely discern. No man, either in the walks of secular duty or benevolent enterprise, ever exemplified or established the motto more fully, "Expect great things and attempt them." And this was the natural consequence of his character and history. With a firm faith in God, he possessed unusual self-reliance, and almost endless resources, which could scarcely fail to widen, beyond the reach of ordinary expectation, the range of his desires, and contributed not a little to their accomplishment. Had his previous history been barren of results; had all his efforts hitherto proved vain, these causes alone would have kept him "steadfast, immoveable, always abounding in the work of the Lord." But this was not the case. Far otherwise. God had granted to him success, and that beyond his largest calculations. And he felt its influence. It confirmed his hopes; it braced his arm; it lightened his labors; it prompted him to new and nobler enterprises.

But sanguine as was Mr. Williams's temperament, it seldom led him astray. His schemes were not Utopian: his anticipations were not extravagant. Had his imagination been as active as his desires and his zeal, these results would have followed. But in this faculty he was deficient. Hence his plans were founded upon a solid basis. They were not the dreams of fancy, but the sober results of thought: calculations, not creations. His desires and designs were ever regulated by a clear discernment and a solid judgment: often bold indeed, but not adventurous: sanguine, but not speculative. Seldom have ardor and discretion appeared in more happy or harmonious combination.

These statements will receive ample confirmation as we track the course of this devoted laborer; but even thus early in his history, the features of character adverted to are clearly evinced. Animated by the signal tokens of the Divine favor which cheered his first year's residence at Raiatea, Mr. Williams had now formed the deliberate purpose of endeavoring, by every means, to cultivate to the highest point the restricted sphere within which he labored; and, if possible, through the grace of God, to make that comparatively small community a great people in all that really "exalteth a nation."

"My desire is," he writes, "to do all I can in the cause of my blessed Master, whose I am and whom I serve. Our sphere here is rather contracted; but we will do what we can; for we know that 'a man is accepted according to what he hath, and not according to what he hath not.' But our desires are not so contracted as our spheres; for our hearts comprehend all the ends of the earth."

In this spirit, the subject of these memoirs commenced his second year's residence at Raiatea. This was a good augury for the future. And it proved a year of deep interest to him, and of vast importance to the people. Amongst the primary objects proposed, was the erection of a house for God; and this he resolved to build on a scale and in a style worthy of its important design. Although the chapel hitherto occupied was, for a temporary place, commodious, it did not correspond, in his view, either in its dimensions or its architecture, with what the service of the Most High required. As soon, therefore, as the natives had prepared their own dwellings, at the close of the year 1819, the missionaries laid the foundation of a new and nobler edifice.

The work was carried forward with great spirit. There was no lack of materials, or of labor. The chiefs and the people indeed could not, like "the chief of the fathers, and the princes of the tribes of Israel," in the days of Solomon, contribute "for the service of the house of God, of gold five thousand talents, and ten thousand drams of silver, or of brass, or of iron, or of precious stone;" but "they rejoiced for that they offered willingly" the wealth of their island, and the labor of their hands. The result was that, early in the spring of 1820, the work was finished.

As the erection of a structure, on so large a scale, and of such incalculable importance, formed an era in the history of the Raiatean mission, and strikingly illustrates the character of the devoted man, to whose energy and genius it must be mainly ascribed, a concise description of it will here be given. The dimensions of the whole building were 191 feet by 44; but as a part of it was partitioned off for a court-house, the disproportion between the length and breadth was thus reduced by nearly 40 feet. The sides were formed, and the roof supported by numerous strong pillars, and the spaces between them were wattled and plastered. Considerable labor had been bestowed upon the interior, which was floored and pewed in a style far superior to that of any other sanctuary in the

South Seas. The pulpit and the reading desk were as ornamental as the missionaries could make them, and for the first time in the South Sea Islands, provision was now made for an evening service. Nor was there one of the many novelties in this Polynesian cathedral, which created so strong a sensation in the visitors, as the chandeliers. These were the turned and carved work of "the chief artificer," and very strikingly did they display his skill. Their only fault was that, for a time, they drew towards themselves the eyes and minds, which ought to have been fixed upon the preacher and his message. On the first occasion of their being used, the people, as they entered the place, were unable to restrain their feelings. But most of them could only exclaim, *Aue Birittanue e!* "O England, O England." Both then, and at other times, they designated England, "*a fenua marau ore*," "the land whose customs had no end."

This capacious building was opened for Divine service on the eleventh of May, 1820, when more than 2,400 persons assembled within its walls. This was a memorable day; but that which followed was only second to it in importance. Then for the first time, a code of laws was given to Raiatea.

The reader will recollect, that prior to this, the chiefs had made an incipient movement in this direction; and it may be added that, since the subject first occupied their attention, their consultations with each other, and with their missionaries, had been earnest and frequent. In this way, their knowledge of the principles of righteous government, as laid down in the Scriptures, and embodied in the best institutions of our own country, had been augmented, and they were now prepared, in accordance with the example of Tahiti and Huahine, to resolve that passion, cupidity and caprice should be no longer the only rule, and the ultimate reason of their judicial proceedings; but that henceforth an established code should secure equally to all their property, their liberty, and their life.

The provisions of this code were few and simple. Excepting for murder and treason, it did not authorize capital punishments. Its severest penalty was hard labor upon the roads or public works, by which award the legislators hoped to secure the twofold benefit of preventing crime, and promoting civilization. As, however, the laws of Raiatea agree in their main features with those previously adopted in Huahine, and which, with suitable comments, will be found in the Rev.

W. Ellis's valuable "Researches," their insertion here is unnecessary.

But, although there was a general correspondence between all the Polynesian codes, that which was now introduced into Raiatea possessed one peculiarity. It gave to the people trial by jury. Subsequently, this safeguard of justice and liberty has been thrown around other communities in the South Seas; but Raiatea claims the honor of its introduction. As, however, this was the boldest innovation yet attempted, and more calculated than any other enactment to subvert the system of despotic rule, which for ages had made the weak a prey of the strong, the preliminary proceedings required, on the part of the missionaries, more than ordinary prudence. This was especially necessary in dealing with the chiefs who, up to a very recent period, had deemed their lawless prerogatives natural rights, and who were not unaware that the new mode of jurisdiction would transfer a considerable portion of authority from themselves to the people. But, relying upon the influence they had obtained, and having convinced the most powerful chiefs that the general good would be promoted by the change, they now confidently moved towards their object.

Their main dependence, however, was upon one man, Tamatoa. Had he been hostile, or even neutral, the attempt must have failed. But, happily, this intelligent chief threw his great influence into the right scale; and, as the missionaries believed, and his subsequent conduct proved, from an enlightened appreciation of the proposed improvement, and with the deliberate determination henceforth to rule in the fear of the Lord. This act of the once imperious heathen was a source of great encouragement to the brethren, not merely from its bearing upon the progress of society, but also from the marvellous change it discovered in the character of one who had been dreaded, not only as a despot, but as a deity, and whose insatiable love of power would, a short time before, have urged him to retain every prerogative with the most jealous tenacity, and to resist the very smallest innovation even unto blood.

The new code was publicly adopted on the twelfth of May, at a general meeting of the chiefs and people. The proceedings of the day were marked by great simplicity, and were, of course, free from the forms, many of them obsolete and unintelligible, which often encumber and mystify the legisla-

tive and judicial transactions of more advanced communities. But all was done with a deliberation and gravity suitable to the importance of the occasion. The proposed laws were read *seriatim*, and each of them was separately discussed. Ample opportunity was afforded to any one present to recommend, or object to the several clauses in the code; and not until all who felt disposed to speak had delivered their sentiments, was the subject of deliberation submitted to the assembly. Their decision was then received by the holding up of the hand, and in this way all the laws were passed with perfect unanimity. On the same occasion, the principal chiefs of Tahaa, Borabora and Maupiti, who had come to Raiatea for the purpose of attending this meeting, and that of the preceding day, gave in their solemn adhesion to the new code, and publicly pledged themselves to make it the basis of their future government.

The appointment of an impartial and an efficient executive, was the next subject upon which the missionaries were called to give their advice; and they were well aware that general respect for the new laws, and the success of this important movement would depend upon nothing so much as upon the selection of a magistracy, whose wisdom and impartiality would secure the confidence of all classes. But where to find, or how to single out such officers, was, in their circumstances, no easy task. On some accounts, in this infant state of the community, it might have seemed advisable to entrust the administration of the code to the principal chiefs, as some compensation for the powers of which it had deprived them; but this suggestion was met by the consideration, that those who had been accustomed to oppress were not the most fit to govern. At length, as under all circumstances the least hazardous experiment, the brethren resolved to throw the entire responsibility of selection upon the people themselves. They, accordingly, recommended them to select one supreme, and several subordinate, judges from any class; but, at the same time, expounding the principles upon which the selection should be made. This advice was followed, and with the best results. Pahi, a brother of Tamatoa, and deemed by the missionaries the most suitable man in the island for the office, was chosen chief judge.

In these interesting transactions, nothing was done except with the free and full concurrence of the natives; but all must perceive, that alone, they would never have originated

any such improvements in their social and political condition. These, therefore, must be ascribed to the missionaries: and, however parties may differ in their judgment, as to the propriety of political interference on the part of ministers of religion in a more advanced state of society, where a wide distinction is supposed to exist between the sacred and the civil; none, it is presumed, will question the propriety of such interference by the devoted men at Raiatea. The simple facts of the case contain their own justification. Both the change itself, and the missionary agency which produced it, were necessary, not merely to the well-being of society, but to their success as servants of Jesus Christ. The free spirit of the Gospel which they preached, and its principles of justice and love could not be made to coalesce with the despotic usages of the chiefs, and the oppressed condition of the people. The missionaries were therefore compelled, for their work's sake, to interfere. Nor was this interference necessary only at the commencement of the new social system. For some time after its introduction, they were obliged to watch the workings of their well-constructed machinery, to sit with the judges on the judicial bench, and to afford the inexperienced executive the benefit of their counsels. An amusing proof of the necessity of their presence occurred at the very first trial by jury. The evidence against the accused party had been heard, together with his defence, when the judge, no doubt fully satisfied in his own mind of the prisoner's guilt, was proceeding forthwith to pass sentence upon him, in complete oblivion of the new law, and of the twelve honest jurors who had been impanelled to try him. But though on this, and on one or two other occasions, missionary interference was requisite at first; after a little practice, all parties understood their province, and became orderly in their proceedings.

The mode of dealing with an accused person was simple and prompt. As in this country, an information was first laid against him before a magistrate, who then authorized his apprehension. As soon as he was taken into custody, he was tied to a tree. But he was not kept long in this *durance*, for the judge, the jury, and the king, (the latter being generally present on these occasions, although not officially engaged,) were immediately summoned to the court-house; and a bell-man went through the settlement to announce the pending trial, and to invite the people to assemble. In about

an hour after the capture the proceedings commenced. The witnesses were than heard, but not sworn. No oaths were administered on any occasion, but a false affirmation was severely punished. If the prisoner was condemned, the judge then read, with great solemnity, the law relating to his crime, and awarded the punishment, which was inflicted immediately. Thus, a man, if guilty, felt at once the supremacy and power of the law; but if innocent, his captivity was short, and his character promptly cleared. The whole proceeding was marked by its wisdom and energy.

During this year, Mr. Williams directed his attention to the cultivation of the sugar-cane, which is an indigenous growth of the islands, and to other means of stimulating the industry, and improving the condition of the little community around him. But this part of his proceedings will be best described by himself.

"The people," he writes, "are now busily employed in the erection of their houses. We frequently go round from house to house, and note particularly the progress they are making. Those who are lazy, we chide; and, of course, encourage others who have been industrious. And we take care not to let them know when we are coming; for if they did, some of them would clean out their houses, put cloth round their beds, and fresh grass on the floors prior to our arrival; but as we wish to catch them exactly as they are, we go in our little canoe beyond the boundaries of the settlement, and return on foot, beginning at the farther end of it. It is, however, soon known, and the people are at once in a great bustle preparing their habitations for our inspection. This, however, is a useful stimulus, and produces good effects. There are, at present, between fifty and sixty houses plastered and plastering, and many others ready for the plaster, which is considerably more than in all the islands beside from Mahiti down to Maupiti. The houses, generally speaking, are low and small, like neat little cottages; but upon the whole, they are very good, and do the natives great credit.

"We have lately made a sugar-mill with three large rollers to it of the *aito*. The manual labor was done principally by the natives. My part was to mark out the work, which is rather complicated, and turn the rollers. This was rather a difficult job, and I was obliged to have recourse to a little ingenuity; for the rollers were so large and heavy, that it was impossible to turn them with a foot or wheel-lathe, so I put a grindstone handle at each end, with two men to turn them; and thus we made them work as regular and well as the large concern which Mr. Gyles brought out to Tahiti. As soon as I am disengaged, we are going to make water-works to it.

"We now do but little of the laborious part of such things. The natives have learned to work very well indeed, and some of them can saw, and edge, and plane better than I can; but any part that requires particular care, or in which great exactness is necessary, such

as turning spindles, rollers, etc., I am obliged to do myself. Perhaps you will wonder how we can do such things, having never before seen anything of the kind. I think that a person, having tolerably good mechanical genius, and a book that will give him general outlines will be able to accomplish almost anything (not extraordinarily complicated) that he sets his mind to. We are going to attempt a large clock and wooden smith's bellows almost immediately. Our various little works of this kind, our boats and our houses have given the natives many new and important ideas. These they readily receive and act upon, and it is with delight I observe them engaged in the different branches of carpentering, some box-making, some bedstead-making, some making very neat sofas (which we have lately taught them) with turned legs and looking very respectable indeed, some, again, lime-burning, some sawing, some boat-building, some working at the forge, and some sugar-boiling; while the women are equally busy in making gowns, plaiting bark, and working neat bonnets—all the effect of the Gospel. My dear wife has taught numbers to work well. Indeed it has been her employment ever since she landed. She has taught them to make very respectable bonnets, of native materials, which the ladies in England would not despise.

"I have lately taught a native to bind books, which he can now do very well. I have sent you some specimens of his workmanship. He has no machine of any kind, and yet he binds all our Gospels, etc. as they are printed. Many other natives are learning; but this man, at present, excels them all. He is clever, and we think of making him foreman of our sugar-works. We have already made good sugar, a small sample of which I send to the Directors, who will permit you to see it. But you must not suppose that I am going to turn sugar merchant. All we are doing is done entirely for the benefit of the natives, and we are using every method and stimulus in our power to introduce the sugar manufacture among them, as it will be to them a staple commodity."

But while rapidly advancing in the knowledge of useful arts, and in the usages of well-ordered communities, the mental and moral improvement of the people was no less obvious. The schools were regularly conducted by the missionaries; but as, during the day, the people were busily employed on their provision grounds, or in other necessary labors, the time of instruction for the adults was from six until eight o'clock in the morning. "Our schools," Mr. Williams states, "are kept up with great spirit. Brother Threlkeld takes the children, and I the adults. He has lately introduced the Lancasterian system, which pleases the children very much. I catechize the adults every morning. From one to two hundred of them can read fluently. It is very pleasing, indeed affecting, to see the poor old people, some gray-headed, some hump-backed, some worn down with age, trudging to the school every morning and laboring hard at

their *b a ba;* most of whom would have been hung up as sacrifices in the maraes, if the Lord had not had mercy upon them, and sent to them this 'blessed Gospel.'"

The foregoing particulars will enable the reader to estimate Mr. Williams's "manner of life" at this early stage of his course. But his personal and missionary history during this period would be incomplete without the facts which are supplied by the following extracts from a letter to his parents, dated Raiatea, June twenty-fourth, 1820:—"Since my last, we have had to sing of mercy and of judgment. The Lord has appeared for us in many instances, and as often as I think of the singular deliverances we have experienced, I desire that gratitude may inspire my soul, and that all my powers may be devoted to him who delivers his servants out of the mouth of the lion and of the bear. Recently, several strenuous efforts have been made here by some of the natives to kindle the flames of war; but happily, Jesus, the Prince of Peace, whose mission to our earth was a mission of peace, and whose Gospel is the proclamation of peace, has frustrated these endeavors, and brought their wicked counsels to nought.

"We have recently paid a visit to the island of Borabora, which lies about twenty miles to the leeward of Raiatea. The natives received us very gladly. We took with us for distribution about a hundred copies of the Gospel of Matthew, which we have lately translated. These were sought with great eagerness; some climbing the trees in order that we might see and hear them. Both the chiefs and people treated us with every mark of kindness and respect. Our little house was filled from morning until night, and we spent all our time in explaining passages of Scripture, and answering their questions upon almost every subject you can conceive of. We preached to them every day, and opened one place of worship. When we returned, to save us six or seven hours' rowing, the natives carried us in our boat across an island about a quarter of a mile wide, and from their shoulders launched us upon the main ocean."

But while Mr. Williams was enjoying the affection of the immense majority of the people, there were a few by whom his person and proceedings were watched with an evil eye. This will surprise no one who considers his early success, and the strength of those passions and propensities against the free gratification of which his early labors had raised such

formidable barriers. The marvel, indeed, is not that a few, but that many, did not seek his life. Contrasted with the treatment received by the missionaries at Tahiti, Tongatabu, New Zealand and the Marquesas; treatment for which their doctrine and manner of life may fully account, the peaceful circumstances of Mr. Williams were most remarkable. And although to those who knew the man, his gentleness, kindness and familiarity; and to others who view his labors of love solely through the medium of his writings, it may seem strange that one so worthy of nothing but esteem could have been the object of deadly hate, yet it will not be thought so, when the previous condition and character of the Raiateans are carefully considered. For there were individuals amongst them who still hated the light, and this will explain the following disclosure.

"Shortly after our return from Borabora, a circumstance occurred, by which we were much alarmed and grieved. As Mr. Threlkeld was preaching, one Sabbath afternoon, four young men, quite intoxicated, came reeling into the chapel. They had just before broken open Mr. Orsmond's house, rifled his chests, and drank all the spirits they could find; Mr. O. being in the colony, and his servants at the place of worship. As it was the Sabbath, the chiefs came to our house immediately after the service, and asked us whether they might bind them; and, as these people when intoxicated, are dreadfully mischievous, we advised them to do so. At that time, I had a very active, hard-working little man, whom we called Jem. We thought he had behaved very strangely during the day, but we had no suspicion of any evil intention, until the conclusion of the service, when he called me out, and disclosed the design of these wicked men. Upon further investigation, we found that we had been placed in a very critical and alarming position, and that a plan had long been formed, of which Jem was privy, and to which probably he was a party, for robbing my house, and murdering me and the chiefs. Jem says, he told them that they might go by themselves if they chose, but he would not show them anything, for I was a good master, and behaved kindly towards him. It was singular, as there was a rumor of war, that we took this man to sleep in the house and keep watch; and, though we heard him go in and out, and walk about the house very much during the night, we did not entertain the least suspicion of danger. When the plan was ripe for execution, two of the conspirators came to our house while we were at dinner, and sought admittance; but providentially, the door was locked. They were very urgent to be allowed to enter, and spoke insultingly to the servants because they did not open the door, and my wife, annoyed by their conduct, said to me, 'Why don't you get up and send those people away?' and, in general, I should certainly not have hesitated; whether, however, I was reading or thinking, I don't know, but, instead of rising from my seat, I merely called to the people in the kitchen to know who was at the door, and to tell them not

to open it on account of their obstinacy. Upon hearing this, they both went away. As it was affirmed that they came with a murderous purpose, I was thus providentially preserved. Just before this, another plan* had been laid to murder me and seize my boat whilst on my way to Tahaa, where I had opened a chapel, which I visited as often as I could. But their hand was holden, and their counsel brought to nothing, by that gracious Providence whose 'eye is upon the righteous.' Do not let these things make you anxious on our account. We must expect that the strong man armed will not yield up his ancient and large possessions without a struggle, and such occurrences only supply additional proof that his territories are in danger, and his strongholds nearly overthrown. Let us remember that Christ's kingdom must rise, and Satan's kingdom must fall, and Jesus, we may be assured, will protect those who are faithful in his cause."

Mrs. Williams was much alarmed by these discoveries, and, shortly afterwards, was prematurely delivered of her second child. "But on the following day," Mr. W. writes, "our joy was turned into mourning, at the dear babe's unexpected death. My dear wife herself was extremely ill, for three weeks after her confinement, and I was much afraid that I should have lost her; but through the kind and constant attention of my respected brother Threlkeld, and by the mercy of God, she is now recovered."

Soon after the opening of the new chapel, the first annual meeting of the Raiatean Auxiliary Missionary Society was held there. The contributions for the year were eleven thousand bamboos of cocoa-nut oil, which, after deducting freight and expenses, were worth to the Society nearly £500. This munificent offering to the missionary cause was perfectly spontaneous; and it was most surprising, when the circumstances of the people are considered, as the year ending May, 1820, had been to them a year of unprecedented toil and outlay in the erection of the chapel, and the completion of the settlement. But, at the same time, the missionary subscription list must not be taken as a safe guage of the spiritual state of the Raiateans. Many of them, there was reason to fear, were induced to contribute by vanity, and emulation, and self-righteousness. But some were actuated by better principles. As evidence of this, Mr. Williams transmitted to his friends the native speeches delivered at the annual meeting; and the following short selections will convey a general idea, and supply some further indications of the beneficial influence of missionary labors.

* Vide Missionary Enterprises, page 128.

After Pahi, the secretary, had read the report, he said,

"My heart was rejoiced while I was reading the report. A thousand bamboos from one district! Fourteen hundred from another! Well done, my friends! Let us not be weary, or lazy, but let us double our diligence. We are constantly praying, 'Let thy word grow;' but if we do not use the means, how *can* the word grow? What would you think of a man whose canoe was fast on the beach, and who kneeled down, and prayed to God that his canoe might reach the sea? Would you not call him a foolish man, and desire him to stand up and drag his canoe? And shall not we act as foolish a part, if we pray, and do not use the means for making the word of God to grow. Prayer and the means must go together, and then we may expect that all will know the word of God."

Fenuapeho, the president of the Tahaa Society, said,

"You have given your property. Perhaps some of you gave it from custom, and some of you grudgingly, and, if so, God will not be pleased; but, if you gave it with your hearts, you may pray with propriety that God would not take away your teachers, and that he will send his word to every land."

To this another added that,

"A *little* property given, *with the heart*, becomes *big* property in the sight of God."

Tairo said,

"Let us now hold fast the word of God, and die with it in our hands."

"My friends," added another, "let us all rejoice together. We have become one great family this day. Hitherto we have lived as strangers, and with evil dispositions towards each other, and we are reduced to a very few by regarding Satan's *parau;* (word or customs) but now we are *men*. God saw the great crookedness of this land, and sent his word to make it straight. He saw the great ruggedness of this land, and sent his word to make it smooth. Oh! those who have died cannot now partake of our joys. Let us rejoice, and be diligent."

A chief, named Padu, began his address by saying, that formerly the place on which they stood was sacred, and not a person dared to venture upon it; but that now, those foolish customs had fallen, and they were all assembled there to serve Jehovah, adding,

"When evil grows in any place, (alluding to a district in which some persons had been disposed to war,) let us not take the spear and the gun, but let us quench the evil with the light of God's word."

"Angels," said Uaeva, "are rejoicing at our meeting to-day; and the ministers in England, with the good people there, will rejoice when they hear of our meeting this day. But let us not think that giving our property will save our souls. There is but one way of salvation, and but one Saviour, Christ Jesus."

Tamatoa's truly native speech on this occasion deeply interested Mr. Williams, and will be found in his own published narrative.* But all the sentiments expressed on this occasion evinced the growing intelligence of the people. Their speeches were not the mere empty echoes of his words, but the declaration of thoughts which had been received, digested and assimilated by their own minds. If there had been no other proof of this, the truly native and original methods employed in their illustration would have been sufficient. But it was not from solitary addresses that Mr. Williams estimated the progress of the people. Numerous other signs proved that that "word which giveth understanding to the simple" had now found an entrance into many of their minds. Having, from the commencement, succeeded in awakening their attention to the Divine message, its power to supplant the gross and abominable superstitions which had previously degraded them was becoming every day more obvious, while their conduct to the missionaries supplied pleasing indication that they appreciated their motives, and highly esteemed their labors.

The eventful month (May, 1820) during which the chapel was opened, the laws established and the annual meeting of the Missionary Auxiliary held was closed and crowned by the first administration in the island of Christian baptism. This took place on the last Sabbath in May, on which occasion many parents, including some of the principal chiefs, with their households, altogether seventy individuals, received the initiatory rite. "The candidates," Mr. Williams writes, "were seated in front of the pulpit. I preached in the morning, and brother Threlkeld in the afternoon. Great attention and apparent seriousness pervaded the assembly, while we were addressing the people, and administering the ordinance. The adults retained their native names, when these were not improper; but new names, principally Scripture names, were given to the children. The principles upon which we baptized them are those stated by Mr. Gratheed in his letter on external religious institutions. We admit all who appear cor-

* Vide Missionary Enterprises, page 229.

dially to receive the Gospel, who regularly attend Divine ordinances, and in whose conduct there is nothing immoral."

The preceding details may naturally lead the reader to suppose that Mr. Williams at this time must have been perfectly satisfied both with the sphere and the success of his labors. But, surprising as it may seem, this was not his feeling. On the contrary, he considered his toil hitherto comparatively unproductive, and the limits by which he was confined much too narrow. The truth is, his soul was too large for his station. He longed, with a desire which almost amounted to impatience, to accomplish far more for God and the heathen, than he could at Raiatea. This unsettled him, and this alone. He felt shackled, and, for a moment, he strove to burst his bonds asunder. Like his Divine Master, he loved the whole world, and he longed to exert his influence over a field more commensurate with his benevolent desires. Impelled by these motives, he requested the Directors to remove him. Indeed, he had well-nigh departed without awaiting their concurrence. But his state of mind at this time will be best learned from the subjoined extracts from a letter to the Directors, which bears date July 7, 1820; and, whatever may be thought of the estimate which Mr. Williams had formed of his previous engagements, or of the propriety of his request, all will admire the noble zeal and Christian philanthropy which breathe and burn in the following passages.

"Brethren, I have given myself wholly to the Lord, and desire to spend my entire life in his service. I have not another desire in my soul, but to live and to die in the work of my Saviour. But I regret that I ever came to these islands; and now earnestly entreat that you will consider seriously, and with an unbiassed judgment, the request which, for the reasons subjoined, I am about to make. I request, then, a removal; and the reasons which induce me to do so are the following.

"In the first place—the small population of this island, and the comparatively lazy life I am now living. I read in your publications of the thousands, tens of thousands, yea hundreds of thousands who are crying, 'Come over and help us;' whilst, here, from the local situation and circumstances of these islands, there must of necessity be two or three families at every station, and in an entirely uncivilized country even more would be desirable. Now, in these islands, our settlements, generally speaking, consist of from 600 to 1000 persons, and our congregations about the same; and there are at Huahine three missionaries, and three at Raiatea. But you may say, 'Why not go to another part of the island?' And my reply is, that there is not another part, where we could raise a congregation of twenty persons. They live in a straggling manner, very inconvenient

for itinerating labors; three or four families in one bay, and another little group five or six miles further on; and we informed you, in a former letter, that we had collected nearly all the people of the island around us. Neither is the population likely to increase much, for the deaths every year more than keep pace with the births. About the months of April and May, the influenza prevails through the islands, and carries off the natives very rapidly. Last April, we buried three or four daily, for many days in succession. Such a scene of mortality I had never witnessed. It was much more severe this year than last. I have stood during several days in succession, and addressed the people between three and four open graves.

"I have been reading your review of Mr. Newell's little work, in which he computes that, if 30,000 missionaries were sent out, it would only be one missionary to about 10,000 or 12,000 at most; and when I read these accounts my spirit, as it were, leaves my body in idleness (or almost so) in Raiatea, and is flying amongst one tribe of thousands and another tribe of millions, witnessing their awful state of ignorance, and telling them, in imagination, of a Saviour's dying love. But after this imaginary range, my soul returns dejected to her solitary work in Raiatea. I had conceived a notion, and I think I saw it in some of your publications, that there were 34,000 inhabitants on these islands, and this idea alone influenced me in coming to the leeward group, and separating from my much-esteemed brethren, Platt, Bourne, and Darling, with whom I came from England. I found this, and so did my dear wife, a great trial, for I am happy to say that, both between our wives and ourselves, there has ever existed, and still exists a very strong attachment. But as I understood there was only 5000 or 6000 inhabitants in Tahiti, with eight or nine missionaries, I naturally expected to find about 28,000 persons in the six leeward islands, and was quite angry with my brethren, Platt, etc., for staying to windward, when there were so many missionaries to so few people. But behold! after two years' travelling about in these leeward islands, I am concerned to say that I can find not more, or very few more than about 4000 inhabitants. I know that one soul is of infinite value. But how does the merchant act who goes in search of goodly pearls? Supposing that he knows where there is one pearl, which would pay him for the trouble of searching and procuring it, and at the same time, of another spot, where there were thousands of equal value, to which place would he direct his way? Of course to the latter. Let us not, then, act a more inconsiderate part than those who seek after earthly riches.

"Another reason for which I most sincerely request a removal to some other station is, that here there is no prospect whatever of our dear children becoming useful members of the church, and of society. In another part of the world, the children of missionaries might be employed in preaching the Gospel to the heathen, or in some other honorable and useful engagement. There are many places where there is abundance of work for missionaries, and where their children, too, may be employed for ages to come in the same work, while such as were not fitted for missionary labors may become useful members of civil society. To such a place I would go with the utmost cheerfulness, and with a determination never to stir from thence, till God, by his last messenger, should call me to himself.

"My mind, with that of my dear wife, has lately been exercised with a severe trial, having lost our last babe; and no doubt I should have lost my dear wife also, had it not been for the kind assiduity and skill of my respected brother Threlkeld. We have now but one child, and this also is a reason why at present, and with comparatively little difficulty, we could remove, and why I request your decisive answer by the earliest opportunity.

"I have another reason for this. I have now youth in my favor, being only twenty-four years of age. I have therefore no doubt but that I might soon acquire a new language, as without knowing a word of this ere I arrived, I preached in it, before I had been eleven months in the island, six of which I was daily employed at the forge, and the other five removing from Eimeo to Huahine, and from Huahine to Raiatea. This encourages me to hope that the acquisition of any language would not, at present, be a great difficulty; but should I remain here until the age of thirty or upwards, and then remove, I should not possess the aptitude I now possess, and the attainment would form a serious obstacle.

"I humbly submit to you these reasons, as the ground upon which I request a removal to another station, and entreat a decisive answer by the very next opportunity you have of sending. I wish to do nothing rashly. I make it a matter of constant prayer to God that he would lead and guide me in the way wherein he would have me to go. I desire still to acknowledge him in all my ways, believing that he who has hitherto directed, will continue to direct my steps. Should a vessel touch here on her way to England, and you should unexpectedly see me in the missionary rooms, with what reception should I meet? I think that some of the Directors would rejoice; but those few who are so enthusiastically fond of these barren mountains would of course be displeased, and perhaps ready to allege that some unchristian principle was the ground of my conduct. Be that as it may, brethren, I am not determined that I shall not venture, should the opportunity offer, and, after mature deliberation and prayer, I deem it the path of duty. And should your united opinion be against me, I must beg you will exercise your clemency and Christian kindness to one who assures you, that he is influenced by no other motive whatever than an earnest desire of being more extensively useful in the cause of our common Redeemer."

Whether Mr. Williams would not have acted unwisely, and in violation of engagements which he was bound to respect, had he, for the reasons specified, precipitately relinquished his post, without the sanction of the Directors, is a question which scarcely admits of dispute. And there can be no doubt, but that the estimate he had formed of the sphere of his labor, and of his own usefulness in it, was much below the truth. But whilst few would have justified his hasty abandonment of a people amongst whom there appeared so many indications of the Divine presence and approval, all must admire the ingenuous simplicity, manly frankness, and glowing zeal which

characterize his request, and the communication in which it is conveyed. While, therefore, we question his conclusion, without altogether denying the general force of the reasons upon which it is founded, we must commend the holy impulse under which he acted, and the godly sincerity which guided his pen.

Five months only had passed after Mr. Williams's complaint of insufficient employment, when the departure of Mr. Orsmond to Borabora, who, with some interruptions, had resided at Raiatea until the close of 1820, devolved the duties of the mission upon Messrs. Threlkeld and Williams, and the latter had therefore less reason than before to lament his "lazy life."

This addition to his labors, and the signs of prosperity which surrounded him, appear to have changed his feelings, and to have fully reconciled him to his circumstances. And well they might; for the settlement, at the commencement of 1821, presented both to the eye and to the mind, a spectacle of surpassing interest. The schools and the house of God were diligently attended; the people were making rapid advances in the arts of civilized life, and there were some upon whose renovated characters the missionaries could trace the impress of the Divine image. But while old plans were carefully worked, the brethren, not satisfied with these alone, were continually bringing into operation some new methods of improvement. One of these, and it proved most important, was a periodical meeting for public conference on the best methods of cultivating the mind, keeping the heart, and promoting general prosperity.

In the afternoon of the day on which the first of these conferences was conducted, and with a view to give additional encouragement to education, the school children were publicly examined, addressed and rewarded, and then conducted to an island, about sixty feet in diameter, and four feet above the sea level, which had been raised by their own hands. Here, a suitable dinner had been prepared for them, and the remainder of the day was occupied with speeches, singing and supplication.

"Under any circumstances," observes Mr. Williams, "the sight of 300 children taught to read the word of God would have been a deeply interesting spectacle; but how much more, in circumstances like ours. For while gazing upon them, we could not but recollect, that, had it not been for the bles-

sed Gospel, the greater part of them would have been murdered ere they had breathed the vital air, by the merciless hands of those who gave them birth. Most women above thirty years of age have been guilty of this horrible crime. I know a woman, poor creature, she is now on her death-bed, who has had fifteen children, every one of which became victims of her cruelty as soon as they were born. Happily for her, she is now the subject of true repentance. She was amongst the first we baptized; and since that time, she has maintained great consistency of conduct, and love for spiritual things. Although her afflictions are complicated, and her sufferings severe, she told me that she dare not murmur, because the goodness of God has been so very great in sparing her to hear of Jesus. 'Now,' she said, 'she did not fear death; for, although her sins were very great, she trusted in Jesus, and believed that he loved her.'"

Of Mr. Williams as a preacher in the native tongue, nothing is known, except from the testimony of his brethren, and the results of his labors. The hearers in the South Seas, like those of Britain, have their favorite preachers; and, although they do not turn their ears from the truth, even when its utterance or illustration is not exactly to their taste, and are never guilty of the extreme fastidiousness and morbid sensibility which are frequently found elsewhere, they can nevertheless evince a preference. The fact is, that human nature is the same under all skies, and the laws of the mind remain unaffected by the color of the skin. Hence, those points in thought and style, those just sentiments and solid reasons, those familiar illustrations and graphic delineations, those bursts of passion and appeals to the heart; the soft, the bold, the forcible, the true, the tender, which amongst civilized men make their own way to the understanding and the affections, exert a similar power, whenever the mind is fairly brought within their reach. Now, in some of these methods of arresting and impressing an audience, Mr. Williams excelled. His sermons were ingenious, pointed, and replete with facts and illustrations which the natives could fully appreciate. They were also warm both in sentiment and delivery, and very idiomatic in style. For these reasons he was decidedly and universally popular. The writer was assured by Mr. Pritchard, that whenever he preached at Tahiti, and he was often asked to do so on special occasions, his name was sure to attract a large audience.

Mr. Williams's early ministrations at Raiatea were necessarily restricted within those limits, which the people of his charge, as yet but "babes in knowledge," were "able to bear." But he did not confine his pulpit exercises to first principles. As far as possible, he endeavored to "lead on" his flock towards a comprehensive acquaintance with the Scriptures; and to sustain and reward their attention both by the solidity and the variety of his discourses. At a period in their mental history, when it might have been supposed that the Raiateans could only receive "the elements of the doctrine of Christ," the missionaries found that they could profitably bring things "new" as well as old, out of the treasury of those unsearchable riches with which they were entrusted; and, therefore, instead of unprepared and declamatory iterations of the same things, Mr. Williams "gave himself to study," and "sought out acceptable words." During this year, he preached two *series* of sermons: one on the Old Testament types, and the other on the epistles to the seven churches of Asia. And his care and labor were amply repaid by the interest and improvement of the people. At the same period, his time was much engrossed in translating different books of Scripture. But the following extracts will show that the claims of the pulpit and of the press did not abstract his attention from the careful superintendance of the settlement, and the spiritual condition of its several families.

"May 15th, 1821. This day we paid our general visit to the houses of the baptized. Those who are diligent meet with our encouragement and praise. We point out the advantages they derive from following our advice, and they begin to be convinced that we seek not theirs but them. On the other hand, indolence and negligence meet with a severe rebuke. None escape our notice, or pass without suitable animadversion; for, at a separate and special meeting, we afterwards read over the names of the owners of the houses we visited, together with the remarks we made on the spot; which fails not to stir them up to activity. This practice has been productive of good effects. Our meetings with this class afford us much pleasure from the animated addresses which the natives sometimes deliver. On such occasions we gladly sit in silence to hear their native eloquence, and frequently feel our affections stirred by their simple and artless declamation."

We have marked the feelings with which Mr. Williams

surveyed his sphere of labor, and the ardor with which he longed to burst forth from Raiatea upon a wider field. And he who hath promised to fulfil the desire of those that fear him, did not long withhold his servant from the honor which he sought: for scarcely a year had elapsed, after he had requested a removal, when the prospect of additional occupation and far-extended usefulness was suddenly opened before him, and he found himself most unexpectedly introduced by Divine Providence into that career of evangelical enterprise, for which he was so pre-eminently qualified, and in which he found such signal success. From this time, he viewed Raiatea as no longer the circle, but merely the centre, of his labors. This reconciled him to his station, and set his anxieties at rest. So great, indeed, was the change thus produced in his feelings, that, in a letter to the Directors, written shortly afterwards, he fully revokes his previous request. "We have now," he says, "no desire to leave; and, as our station is assuming rather an unexpected importance, I am resolved to stay, unless compelled to abandon it."

The event which caused this revolution in Mr. Williams's mind, was the arrival at Raiatea of Auuru, a chief of Rurutu, who, with thirty of his people, had fled from his island to escape a desolating pestilence then raging there, and had been most mercifully driven upon the shores of Raiatea. The readers of the "Missionary Enterprises" will readily recall the interesting details of this visit. It will be remembered, that, after spending three months at Raiatea, in the acquisition of knowledge, the chief returned to his island, accompanied by his own people, some Raiateans, and two native teachers, the "light in his hand," without which he refused to revisit his dark land. It will also be recollected that, in a few weeks, the Raiateans returned in triumph, bearing with them "the gods many" of Rurutu.

This speedy and complete success revolutionized Mr. Williams's views of his own position. He saw in it a providential intimation of the course to which he was now called, and surveyed the rejected idols of Rurutu as the sure pledges of future triumphs. It is, indeed, difficult to estimate the full effect of this occurrence upon his subsequent history, but it was very great, and not unlike the influence exerted upon an army by a successful, though, perhaps, in itself an insignificant rencontre with the enemy at the opening of a campaign. It was the prestige of victory. From this time, his thoughts

were more than ever drawn off from the scenes which surrounded him, to dark and distant lands. In the full confidence of being able to win them for Christ, he had resolved, if God would permit him, to carry thither his Gospel. This determination, indeed, had been almost formed, whilst Auuru was at Raiatea, and the visit of that chief acted upon Mr. Williams's mind, as the vision of the man of Macedonia did upon the mind of the apostle. He was especially interested in the geographical information communicated by this stranger, and listened with thrilling emotions to the names and description of islands in the South hitherto unknown, and amongst others, of Rarotonga.

This intelligence fired his zeal;—that subsequently received from Rurutu confirmed his confidence; and both combined to suggest, for the first time, the project of a missionary ship; a scheme which soon seized most tenaciously upon his ardent mind, and finally wrought out its own accomplishment. A thought so interesting, and in his estimation, so important, could not be hid. Indeed, there was no reserve in his nature. The cautious prudence of those who scarcely seem to believe that "there is a time to speak;" whose chief care is to conceal, and whose morbid dread of saying aught which might involve them in controversy, or expose them to censure, would, if universal, dry up the sources of confidence, and paralyze the freedom of intercourse, was his utter aversion. "Did you ever," he has often said, "know one of these pre-eminently prudent men accomplish anything great or good?" But it must not, from this, be supposed, that he erred in the opposite extreme of incautious volubility. He could keep secrets, though he never wished for secrets to keep. He could be reserved, but he was far more ready to communicate. And in reference to missionary aims and projects, he always spoke and wrote with transparent candor and ingenuous freedom. This will afterwards appear more fully; but it is evident in the following passage of a letter to the Directors, which possesses the additional interest of being the first in which mention is made of a missionary ship.

"To visit and keep up frequent intercourse with the adjacent islands, we only want a fine schooner of about twenty or twenty-five tons. If you would send out one, it would be of great advantage, and I suppose would not be very expensive. It should be considered the Society's property, and for the use of the whole of the missionaries. But one particular sta-

tion should be its home, and the missionaries of that station should be expected to look after it. Raiatea would be as suitable as any place; but you must not suspect me of preferring Raiatea, because it is our station. It is the most central island, and any of the brethren in the leeward group could have it at any time with ease. I have been attending to navigation for the purpose of teaching the natives."

But the visit of Auuru, and the mission to Rurutu, were not the only circumstances which served, at this period, to strengthen Mr. Williams's attachment to Raiatea. This feeling was confirmed by the general prosperity of the settlement; and especially by the animating anniversary of the Auxiliary Missionary Society, which was held in May. The speeches then delivered by the natives were full of just sentiment, and instinct with spirit and life in the cause of Gospel propagation. But the evidences of their zeal were more substantial than words; for the contributions were sufficient to freight a vessel; and, when sold in this country, yielded to the parent institution the munificent sum of £1,800! Besides these subscriptions, the people, on hearing of the reception of their brethren at Rurutu, unanimously resolved to support them. Nor were these signs of prosperity confined to Raiatea. Throughout the leeward group there were similar indications of the progress of society, and the blessing of God. Mr. Orsmond had fixed his residence at Borabora, and was laboring amidst the most auspicious appearances. "And the people of Tahaa," writes Mr. Williams, "are forming a new settlement on that part of the island which lies nearest to ours. We have marked out the order, lines, etc. On the day I went over to select the site of a new chapel, I preached under a fine old tree, close to a very large marae. We intend to visit it frequently."

About the same time, but the exact date is unknown, the brethren formed a Christian church at Raiatea; a most important stage gained in the progress of the mission, but one of which they have supplied few particulars. The following sentence from a letter of Mr. Williams is the only reference to this transaction, which can be found in his correspondence. "Our church is formed upon Independent principles." This allusion, however, although so brief, throws much clear light upon the ecclesiastical sentiments which he then entertained, and proves that these had been either modified or matured since the time of his membership with the Tabernacle socie-

ty, whose principles, when he stood connected with it, were certainly not "Independent." Through what process his mind had reached these principles is not known; but, doubtless, one reason which recommended their application to Raiatea was their perfect adaptation to its circumstances. Indeed, it is difficult to conceive how the missionaries, situated as they were, could then have adopted any other "church principles," in the formation and government of a Christian society. This will appear on the bare statement of them in doing which, however, the object will be rather to explain than to vindicate this part of Mr. Williams's transactions.

The "Independent principles," according to which the Raiatean church was framed, are few and simple. They are —that every such society should seek as close a conformity as may be attained to the model of the churches founded by the apostles, and that, consequently, it should be neither a national, a provincial, or a promiscuous assemblage; but a voluntary, select, and spiritual fraternity, composed of true believers, who, irrespective of minor differences, influenced by a common faith, united in "the bonds of love," and desiring closer fellowship, "come together," and "receive each other as Christ also has received them to the glory of God." The ends to be contemplated by this union are mutual edification; the maintenance of Divine worship; the public profession of their faith in Christ, and their fidelity to him; the remembrance and showing forth of his death in the sacred supper; and the universal diffusion of his Gospel. For the furtherance of these designs, it is maintained that two classes of church officers, and but two, are either authorized or necessary; viz. bishops or pastors, to take the spiritual oversight of the flock, and deacons, to aid the pastors, and relieve them from the secular cares of the society. To secure a succession of faithful men for these offices, it is believed that they should be "looked out," and chosen by the free suffrages of the church members, who, with all the imperfections which attach to them equally with, though not beyond others, possess those spiritual endowments which are essential to a just estimate of spiritual character, and who, in this and in all other points of self-government, are amenable to the judgment of but "one Master, even Christ;" and hence claim, in all spiritual affairs, the right and privilege of perfect independence* of all external authority, whether civil or ecclesi-

* This term has been much misunderstood and misrepresented; and

astical, whether that of individuals or communities, of hostile sects or sister societies. At the same time, it is contended, that these separate societies, as they are not schismatic, should not be sectarian;—that the door of each church should be as widely opened as the gate of heaven, and that brotherly love, Christian communion, and cordial co-operation in every good word and work should be maintained amongst each other, and all the followers of their common Lord. These were the "Independent principles" which Mr. Williams preferred, and upon which he proceeded in forming the church at Raiatea.

The church thus formed was, at its origin, very small. The following extract from a letter to the Directors, written on the spot by Messrs. Tyerman and Bennet, to whose visit subsequent reference will be made, may serve to illustrate the preceding remarks, and to exhibit the character of this infant society. "About two months previous to our arrival, a few of the baptized made application to the missionaries to be formed into a Christian church, and to have the ordinance of the Lord's supper administered to them. Being, in the estimation of the missionaries, pious and worthy characters, their request was complied with, and they were formed into a church, deacons were appointed, and the Lord's supper was administered. At the time we left the station, thirty persons, among whom were the king and queen, constituted the communicants. These persons were not admitted because of their dignity; but on the ground of their piety alone. Rank here has no influence in matters of religion. A considerable number more are in a promising state."

The same principles were applied by the missionaries to other objects. "As the Auxiliary Missionary Society," writes Mr. Williams, "was open to all, and presided over by the king, we deemed it prudent and apostolical to have a collection made for the furtherance of the Gospel, by a society entirely unconnected with the state; the concerns of which we earnestly strive to keep completely separate from our spiritual affairs, and are determined, whatever may be the consequences, steadily to proceed upon the Divine principle, 'My kingdom is not of this world.' We, therefore, first held

it may, therefore, be proper to add, that the societies to which it is usually applied do not claim to be independent in any but their *spiritual* affairs, and only *of men* who are as fallible and accountable to God as themselves.

a meeting with the deacons alone, and informed them, that it was the duty of every church to aid in the support of missionaries, and that it would be right in them to form a society for that purpose, to which every member of the church might belong; but that the amount to be subscribed by each individual must be determined by themselves, cautioning them not to give so much at first, that they would be unable to continue it; and, on the other hand, not to give so little, as to render it contemptible in the estimation of British Christians. The deacons entered entirely into our views, called a meeting of the church, and after a few native speeches, the society was established.

"To distinguish this society from the other, which was under the patronage of Tamatoa, it is called, *Te Societi Ecalesia i Raiatea*—'The Church Society in Raiatea.' It was agreed that every member should subscribe annually three measures of arrow-root; but, in the event of its not proving a good article for commerce, that some other property should be substituted. Thus we have the pleasure of handing to you their first subscription, which amounts to 1050 measures of arrow-root. Each measure will weigh six pounds or more, and the total amount is nearly three tons. We feel happy in being able thus honorable to meet part of the expenses of the parent Society, consistently with the desire we have ever cherished, and in accordance with apostolic rule and primitive practice."

But while rejoicing in the results of his labor, and projecting plans of still greater usefulness, Mr. Williams was suddenly visited by a malady, which, for a time, threatened to terminate his stay at Raiatea. His attached fellow-laborer, Mr. Threlkeld, to whose medical knowledge the mission families had been much indebted, employed every means he could devise to prevent a separation so painful to himself, and so injurious to the people, whom they were mutually laboring to elevate and bless. But all the resources of the healing art which he could command proved unavailing; and he, therefore, earnestly recommended his afflicted brother to proceed without delay to his native land. Mr. Williams clearly perceived the wisdom of this advice; and, after much reflection and prayer, he gave his consent. But the prospect of leaving the now endeared sphere of his labor was peculiarly painful, and his consent was not obtained without a severe struggle. A few months before, he would have readily ac-

quiesced in this suggestion; but now, he did it with extreme reluctance. This change of feeling was the natural consequence of his improved circumstances, of the progress of the Redeemer's cause around him, of the growing attachment of the people, and, still more, of the success of the mission to Rurutu, and the hope thus created of opening the door of faith to the inhabitants of numerous other islands in the South Pacific. Most unwillingly, therefore, did he determine to depart, and only because, in the opinion of all, duty demanded the sacrifice.

As soon as Mr. Williams had formed the purpose of leaving Raiatea, he convened the church, and communicated to them his design.

"Poor things," he writes, "when they heard it, they were almost panic-struck. Many immediately burst into tears, and I was so much affected myself, that I could scarcely speak to them. I exhorted them to more than ordinary prayer, assured them that, with the Lord nothing was impossible, that the prayer of the righteous ever had availed, and ever would avail much with him; and as it was now my earnest desire to continue amongst them, and their earnest desire that I should, I besought them to cease not to pray that the Lord would remove the affliction. I sat down, and a solemn silence of several minutes ensued. At length, one of the deacons arose, and in a very feeling and affectionate manner, exhorted the people to be instant in prayer that the Lord would remove this affliction, and continue me amongst them. On the next, and for many successive days, the people continued coming to my house, weeping, and saying they could neither eat, drink, nor sleep; very many of whom, we know, expressed the true feelings of their hearts. The poor old king, Tamatoa, (who is now by my side writing a letter to the Directors, which he is about to send with a girdle which has been the death of many a poor creature) came frequently, and requested me not to think of going, and by no means to leave them, asking whether I had no compassion. One day, he came in a great bustle, and said, 'Viriamu, I have been thinking you are a strange man. Jesus did not take care of his body. He did not even shrink from death; and now you are afflicted, you are going to leave us.' I told him that his ideas were incorrect, for it required the life, health, and strength of a missionary to effect that for which Jesus died, etc. The old gentleman replied, *Oia mau aiu*, etc. —'I am mistaken, but the heart is coveting you, therefore I am thinking of one thing and thinking of another thing to prevent you from going.'

"While I am upon this subject, I will give you two or three figures which the natives used at our Friday evening meetings, relating to my leaving them. 'I have been grieving,' said one of them, 'at the thought that our teacher is going from us. At present, we are like a house supported by two strong middle posts: and, if one of them is taken away, the house will become weak, and be shaken about by the strong winds.' 'I have been thinking,' said another, 'that we are

now like a person with two eyes, but one is going to be taken out. Will it not be very painful to have the eye taken out, and will the man be able to see so well with one eye as with two?" "

These manifestations of love, and the evidence they supplied that his labors were appreciated, as well as useful, bound Mr. Williams more firmly than ever to the Raiateans, and constrained him, with renewed importunity, to pray that God would prevent the dreaded separation. And together with his own supplications, those of the church came up continually before the throne. In private, as well as in public, "prayer was made for him without ceasing." "And the Lord hearkened and heard." His promise was once more fulfilled, that "the prayer of faith shall save the sick, and the Lord shall raise him up." Most unexpectedly and rapidly, the threatening malady began to decline, and that without medicine, or other human means, all of which had been previously tried in vain. This was enough; and Mr. Williams at once abandoned all thought of departure. His spirit revived with returning health; and nothing on the subject was now heard throughout the settlement, but the congratulations and thanksgivings of the natives.

But this season of rejoicing to Mr. Williams was short; and just as one cloud which had darkened his horizon was dispersed, another suddenly cast its shadow upon his path, and again involved him in grief and gloom. Indeed, he had scarcely regained his own health, when he received the intelligence of his mother's death.

This event took place rather suddenly on the 23rd of December, 1819, and the heavy tidings weighed him down with sorrow. Those whose estimate of Mr. Williams has been formed solely from the published records of his missionary labors, must have received an imperfect, if not an erroneous impression of his character. The calculation, energy, enterprise, and endurance, which his own narrative discovers, present only the more bold and manly features of his mind. But with these, there were blended a gentleness and tenderness, a susceptibility, quickness, and warmth of affection, which, to those who intimately knew him, rendered this courageous and lion-hearted man as much an object of love as of admiration. But while kind to all, and more than ordinarily attached to his personal friends, his fraternal and filial feelings were peculiarly ardent. And to his mother he was especially devoted. Her memory, her name, her letters, her

picture, seldom failed to fill his heart with emotion, and his eyes with tears. Upon her his fondest feelings had been fixed from childhood; and when summoned by his principles and his Saviour, to forsake his native land, nothing caused him so much sorrow as separating from his beloved mother. Of this attachment, the following passionate burst of feeling, written on the receipt of the intelligence of her death, will furnish sufficient evidence:

"Raiatea, June 29, 1821.

"My dear Father, Brothers, and Sisters,

"I now sit down, in much sorrow and distress, to acknowledge the receipt of that most afflicting and very unexpected intelligence, the death of my valuable, beloved, and most excellent mother. Oh that I could have been at her bed-side to receive her parting blessing! My heart is filled with grief, and my eyes with tears. Our poor dear, dear and precious mother is now no more! You seem to me now like a ship tossed about in a tempest without a pilot. She is gone! No more will her devoted lips be employed in telling her affectionate, dutiful, and weeping children of a Saviour's dying love; but although she is dead, she yet speaketh to us in the brightest of bright examples which she has left behind—she speaks to us in a language which nothing can erase, and which time will never impair. Never, no never while we live, shall we remember our dearest, most excellent of mothers, without emotions of soul which words cannot describe. O thou brightest of examples, thou lover of Christ, thou most affectionate and beloved of mothers! May thy Saviour, with whom thou art now spending a blissful eternity, enable us, thy affectionate and weeping children, to walk in thy steps! Then we shall meet again, and sorrow will never again fill our hearts, and tears will never again bedew our cheeks in lamenting thy loss. O mother! mother! where art thou? Methinks I hear thee say, 'I am happy, I am happy, I am with Jesus! Cease, my children, cease to weep. Dry those tears which flow so copiously from your eyes. Love Christ; obey his precepts; then we shall meet again in a more congenial clime, to enjoy each other's company where sorrow and sighing shall cease, and everlasting joy shall be upon our heads.' Yes! O yes! my dearest mother, we cannot, no! we will not, we dare not sorrow as those who have no hope; but Rachel *must* weep. Even our Jesus himself did not refuse the tear of affection, whilst his beloved friend lay in the silent grave; and can we withhold this tribute from one we so much loved? No! it is impossible. Oh! that *my* head were waters, and *my* eyes a fountain of tears, that I might weep day and night for my precious mother. O my mother! my mother! I picture to myself the heart-rending scene of my mother in her last moments. I see you all collected, waiting and watching, with the most trembling anxiety, till at length she faints, and sinks, and falls asleep in Jesus. I see her celestial, heaven-born spirit conducted by ministering angels to join the holy, happy company of those, who have washed their robes, and made them white in the blood of the Lamb. I see my poor af-

flicted father return, with a soul laden with most anxious concern, and no one has voice, strength, or courage, to make known the melancholy event, but he learns it from the silence, and the tears of his afflicted family. Oh! that I had been with you on that awful night to have joined with my poor dear father, and my beloved brothers and sisters, in giving vent to our acute emotions, and testifying the sincerity and ardor of our affection for our beloved, excellent, and lamented mother.

"But I cannot proceed. My dear mother is no more. Oh! she 's gone, she 's gone, never, never to return to us again. Pardon me, my dearest father and beloved brothers and sisters, for I am opening again the deep and smarting wound in your bosoms, which I hope the lenient hand of time has partially healed. My dear sisters say they wish I had been there, I should have taught them resignation and submission. I hope, my dearest friends, that I feel the force of that expression, 'It is the Lord's doing,' and know that all events are under his most special direction, and are designed to accomplish some important ends. But the possession of grace does not eradicate or weaken our natural affections, though it affords them great support, by enabling its possessor to look forward, with joyful anticipation, to the blissful period, when their kindred spirits will be re-united. Enjoying this sweet assurance, his tears are dried, his sorrows soothed, and his grief, in some measure, assuaged. Had our dear and valuable mother been destitute of that piety for which we so much love her, then, my dearest brothers and sisters, how bitter would have been our reflections, what pain and anguish of soul we should experience; but *now* (O Jesus, it is to thy love and mercy we are indebted) we possess the firmest assurance that 'all her sorrows are left below, and earth exchanged for heaven.' We know that she is now in the realization of all the happiness which a created nature can enjoy. Shall we then wish her return? No! we dare not. But not to feel bitterly for one we so much loved, not to give vent to the ardor of our affection for so kind and excellent a mother, would require the hardest and most unfeeling heart, which none of us possess.

"My dearest mother's portrait is an inestimable treasure. The large one hangs in our bed-room; but, since I have heard of her decease, I can hardly bear to look at it. I am endeavoring to overcome my feelings, and let it continue to hang there, as a faithful monitor to remind me frequently of her bright example, but I fear I must put it away. Our precious mother! our dearest mother! * * *

"I think my dear mother's love to the house of her God cannot fail to make an impression upon each of our minds, which time will not efface, and should tend to kindle in each of our breasts a similar regard for that sacred place. Nothing, we know, deterred her. Rain, cold, wind, could not keep her from the place where prayer was wont to be made, not even on that fatal foggy night. But now, my dear brothers and sisters, no more will her inviting voice request you to accompany her to that source of her comfort. Permit me, then, to supply her place, in beseeching you to let her example have even a greater influence than her words. Count every opportunity valuable, and embrace it with eagerness—peradventure the Lord has blessings in store for us as a family.

"Another thought that has occupied my mind is, that we shall see

our dear mother again; and I have no doubt of our mutual recognition. Now, if we are found in Jesus, with what extatic joy will our beloved parent join with the redeemed of the Lord, in welcoming her children into the regions of the blessed, to go no more out, to part no more for ever. Oh that this may be our happy portion! Should either you or I (for think not too highly of me, more than you ought to think) be found at last enemies of Jesus, with what anguish (if it could be felt by the blessed) would our dear mother behold her children torn from her embrace, and banished—

'Where the deep gulf is fix'd between,
And everlasting shuts the scene.'

"My dear brothers and sisters, I have now two earnest requests to make, the freedom of which I know your good sense and kind feeling will excuse. The first is, that you will continue to live in the affections of each other. Mutual love we have enjoyed from our infancy; and, in our little disputes, a word from our dearest mother settled all; but now that her voice is no longer heard, should circumstances of the kind arise, suppress your feelings, and be at peace among yourselves.

"The other request I would make refers to our dear and only surviving parent, our beloved father. His feelings must be very acute. I most sincerely sympathize with him, and feel confident that he will receive from you the utmost kindness. I intend to write to him separately; but I have written this first, thinking, that, when I had thus given vent to the acuteness of my feelings, I should be able to write with more ease and less interruption.

"In all my former letters, my dear mother's name was found, but now there must be a gaping space. O my mother, my mother, my much-loved mother!

"With a heart full of sorrow, and eyes melting in tears, I conclude, my dear father, brothers and sisters,

"Your's very sincerely and affectionately,
"J. WILLIAMS."

It is possible that, in the judgment of some readers, passages of the preceding letter ought to have been suppressed. And it is still more probable, that the compiler may be censured for inserting that which follows. Doubts on these points have not been absent from his own mind; and he is fully aware that his decision to publish such private expressions of sentiment and feeling, may be deemed a conclusive indication of the want of discretion. In self-vindication, however, the biographer may state, that whilst his friend's communications are filled with proofs of devotedness to God, and, as a laborious and successful missionary, must place his image at full length, and in bold relief, before the reader, they are not rich in that kind of domestic incident and personal reference, which is essential to a perfect portrait. This de-

ficiency, at least to some extent, the preceding letter will supply. It completely unveils the writer's heart, and contains the undisguised effusion of that filial affection which formed so marked a feature of his mind. So far, therefore, it exhibits the man, and belongs to his biography. But whatever may be thought of its passionate apostrophes and iterations, all will be ready to exclaim, "Would that every child had such a mother, and every mother such a child!" The letter which follows, while it also exhibits the mental features of Mr. Williams, is inserted for another reason. It was blessed to the conversion of his own father: and the belief that he to whom it was addressed would not have objected to its publication, has determined the biographer not to withhold what is so characteristic of the writer. Lest, however, any false impression should be received from the counsels which this epistle contains, it may be proper to premise, that, up to the period of his pious partner's death, Mr. Williams had discovered no evidences of personal religion. Whilst regularly frequenting the house of God with his family, manifesting great interest in their temporal welfare, and never discountenancing the efforts of their mother to lead them in the way wherein they should go, "one thing he yet lacked." As a man and as a parent, he possessed many excellencies, which won the regard of his family and his friends; but his social feelings proved a snare to his soul, and, in the son's estimation, opposed a serious obstacle to his salvation. Under this conviction, and learning from the letters of his sisters that their father was deeply affected by his bereavement, Mr. Williams resolved, with respect, affection, and fidelity, to make one earnest effort to break the deadly spell, by which his beloved parent was bound. And the attempt was not in vain. The following letter found its way into his father's heart. From the time of its reception "the snare was broken;" the associates of other days were forsaken, and a change was indicated by signs so marked as to satisfy the pious members of his family, that "he had passed from death unto life." In this altered and happy state, he subsequently lived and died; blessing God for the child to whose letter he ascribed his spiritual renovation. When on his death-bed, in 1827, Mr. Nott called to bid the family farewell, prior to his return to the South Seas. Mr. Williams was then too ill to say much; but, on being asked by the venerable missionary, "What message shall I take to your son?" his reply was, "Tell him, oh tell

him, that the father is saved through the son's instrumentality!"

"Raiatea, June 29th, 1821.

"My dear afflicted Father,

"I have just finished a letter to you all, which has fully engaged my powers, and which I was obliged to summon up all my courage and strength in order to write. And now that I sit down to address you, all the painful and distressing scenes rush again, with irresistible force, into my mind, and I am obliged to resume the courage and strength I have just laid aside; for the tender feelings of my heart are aroused more in writing, than in thinking about the loss of one whom we all so tenderly loved. In vain do I attempt to offer consolation to you, my dear father, while my own heart is bleeding with pain; and you know that the wound is deep and complicated, and requires a powerful remedy. But shall we not mingle our tears of mutual regret: you for your invaluable wife, and I for the most excellent of mothers? It was your sad letter that first conveyed to us the afflicting intelligence. We had read one or two of dear mother's before we opened yours, not apprehending any evil tidings; and this I took into my hand with the most pleasurable anticipations. But the first few lines disclosed the heart-rending truth. I read 'Your mother is no more,' and I ceased to read. How shall I describe our feelings? We were looking over our box of presents with such joy. Our dear little John was by our side, and we were giving him his playthings, and telling him who sent this, and who sent that; but we wondered that we could not find one from his poor dear grandmother,—till the sad truth came out. Oh, what a shock, so unexpected, so severe! But, blessed be God, we sorrow not as those who have no hope. We know, that 'blessed are the dead that die in the Lord;' and I feel assured, that my dear mother is now 'bathing her weary soul in seas of heavenly rest, where not a wave of trouble rolls across her peaceful breast.'

"Most sincerely do I sympathize with you, my dear father, and would direct you to look up to him, who is able to do exceeding abundantly above all that you can ask, for strength and support. You know, my dear father, that all events are under his special direction, and are designed to answer some gracious and important end: for the Lord employs various means for the salvation of sinners. 'He is rich in mercy;' and, doubtless, you feel the greatness of his mercy in sparing you so long. 'Surely if the Lord were pleased to kill you, he would not have showed you all these things.' He has employed various means for bringing you to himself. He has visited you with great trials, and favored you with great blessings. He has encouraged you by the most gracious invitations, and, at times, impressed you with the most solemn convictions. He has granted you length of days beyond thousands; blessed you with a most pious and excellent wife; spared her to you long,—yea, very long, that you, by her pious, holy conversation, or by her more strikingly pious example, should be constrained to turn unto the Lord. And now he tries, as it were, his last resource, and snatches the best and most excellent of companions from your embrace. O my father, despise not the riches of his goodness,

and forbearance, and long-suffering, knowing that the goodness of the Lord ought, and is designed by God himself, to lead you to repentance. I would encourage you, by all his promises, by the examples furnished in his word, by the compassion of Christ, and by all the cleansing, meritorious effects of his precious blood, to seek most earnestly that forgiveness which, to the praise and glory of his grace, he delights to extend even to the chief of sinners. * * *

"And now allow me, my dear father, to offer a few remarks, which I feel confident you will receive as tokens of the sincere affection of your beloved son, whom God has removed to this distant land; and I pray and beseech you to give them that due attention which your own good sense will see they demand. First then—'Bring forth fruits meet for repentance;' for, whatever your feelings and professions may be, no one will think much of your sincerity, unless your conduct is 'such as becometh the Gospel of Christ.' In the second place, do let me beseech you, as your dutiful and affectionate son, never again to enter a tavern. It is a place where the sacred spark of love can never be fanned into a flame. It is a place which has ever been your enemy. It is a fountain of misery. It has brought you and kept you upon the brink of perdition even to old age; and, if you do not forsake it, all your good impressions will be like the morning cloud. If you really desire to obtain salvation, I would advise you, as your very first step, to determine, in the strength of the Lord, never to enter again into that hurtful place. A thousand plausible objections will be raised in your mind, by the enemy of your soul, to induce you to continue a practice of which he knows so well the advantage. Your old companions will revilingly ask, 'Where 's Williams?' 'Oh,' will another reply, 'he 's become religious!' Glorious truth! Let them sneer, so that they do not sneer you out of your soul and your Saviour. Thirdly, let me recommend you to seek new companions. Of course I would not advise you to treat any one with disrespect, yet carefully avoid them as intimates and friends, and seek frequent converse with pious men. In the fourth place, embrace every opportunity of hearing the word of God, and of attending the various meetings of religious societies, etc. This will fill up your time in an interesting and profitable manner; and not only so, but it will tend to estrange your mind and affections from former companions and pursuits, and to rivet them upon subjects which will afford you that solid pleasure, which you never enjoyed before. I need not tell you to make the Bible your constant companion, and to read other good books. Doddridge's Rise and Progress, and good old Mr. Mason's little works, etc., will afford their *mite* in strengthening and encouraging you. Above all, I must direct you to the Christian's spiritual treasury,—a throne of grace, and oh! that the Holy Spirit may help your infirmities, and teach you how to pray as you ought, by making intercession within you.

"My dear father, I assure you that this letter is the result of pure affection, and a most sincere desire to promote in you a work of grace, which I hope God in his mercy has begun. Whatever it contains that commends itself to your judgment, do attend to it. As you value your soul, and dread an eternal separation from my dearest mother, and her Saviour, attend to it, and may God of his mercy ex-

ercise the riches of his grace in giving to each of us a place at his right hand.

"With sincere affection, I remain,
"Your dutiful son,
"JOHN WILLIAMS."

But "weeping did not hinder sowing;" and whilst mourning for his mother, Mr. Williams was occupied with labors and surrounded by objects which ministered abundantly to his consolation. "Our congregation," he writes, "is large, and, generally speaking, very attentive. We have now baptized 268 adults, and 202 children. Every time we administer this ordinance, it creates much interest, and produces, amongst the people, a kind of spiritual revival. The administration has been attended with very beneficial effects to many."

But his history at this period was a chequered condition. Lights and shadows chased each other over the scene of his labors, and his mind became, in quick succession, the seat of joys and sorrows, hopes and fears. No sooner had he emerged from one dark dispensation, than his opening prospects were suddenly overcast by another. Thus, at the present time, while rejoicing in the ripening fruits of his labors, the return of his previous malady seemed to say to him, "One soweth, but another reapeth;" and, full of hope for Raiatea, he was again compelled to entertain the unwelcome topic of returning to England. But, most providentially, while his thoughts were thus anxiously exercised, a vessel bound for Sydney touched at the settlement, and, as the captain consented to take them, Mr. and Mrs. Williams resolved to visit the colony, hoping there to obtain such medical advice as would supersede the necessity of their returning to England. But this was not their only motive for undertaking the voyage. Besides health, Mr. Williams had two other objects in view, which he hoped thus to accomplish. In the first place, he resolved on his way to convey teachers to Aitutake. Of this island he had learned something from Auuru, and here the captain agreed to call. And, in the second place, he designed, while at Sydney, to advance and consolidate the civilization of the Society Isles, by establishing a regular communication between them and the colony, and opening a market there for native produce. These objects he expected to secure by the appointment of an agent, and the purchase of a ship; means which had ap-

peared to him for some time essential to the permanence of those industrious habits, and to the progress of that social renovation, for which he and his brethren had so successfully labored. "We are fully convinced," they write to the Directors, "that had this people the means of bartering their produce, none would outstrip them in industry. Of this we have now ocular demonstration. From the arii to the children, all are employed. We rejoice in their activity, and are resolved to encourage it, and to point out the best means of rendering their labors so useful to themselves, as to give a permanence to their newly acquired habits."

Full of these beneficent projects, Mr. Williams, accompanied by two native teachers, whom the church had chosen for this service, sailed for Aitutake, where they arrived on the 26th of October, 1821. Their reception was most encouraging; and, after explaining the object of his visit to the wild and wondering crowd of savages, who clamorously surrounded the vessel, Mr. W. committed the teachers to the care of the chiefs, who gave him a pledge that they would protect and supply them.

On reaching Sydney, the first object which engaged his attention, after obtaining medical advice, was a ship; for, venture what he might, a ship he was resolved to have. In this unusual proposal, however, the Society's agent, the late Rev. S. Marsden, refused to participate; but, although discouraged, Mr Williams was determined. He was even prepared, if necessary, to incur the entire responsibility. This, it must be allowed, was a bold decision. It required the knowledge of a class of transactions remote from the ordinary range of a missionary's observation, and usually deemed incompatible with his sacred calling. It, moreover, exposed him to suspicion, odium, and loss. But he was too energetic, independent, and enterprising to heed the contingent evils of an act which his judgment and conscience commended. All his calculations were based upon other principles, and directed to higher objects, then those of timid, shrinking, and, not unfrequently, selfish prudence. And if, in thus deviating from the beaten track, he did in this, or any similar movement adventure too far, his conduct may nevertheless be commended with safety. In this line of things, few will be tempted to follow him. Such speculators in ships and commerce are rare. But while prepared, on this occasion, to act alone, he was not permitted to do so; for as soon as

Mr. Marsden discovered that the purpose of his ardent brother was formed; and convinced, as that estimable man was, of the excellence of his aim, and the generosity of his heart, he relented, and proposed, on the part of the Society, to share with him the responsibility of the purchase. Instantly, Mr. Williams, who on his mother's death inherited some property, closed with the offer, and thus speaks of it at the time, in a letter to the Directors. "Whatever the sum may be, whether £500 or £1000, I have, rather than not accomplish the object, agreed to advance." A vessel was soon purchased. She was a new schooner of from eighty to ninety tons, called "The Endeavor," which name, however suitable, was changed by the natives for another deemed by themselves still more appropriate, *Te Matamua*, "The Beginning."

But this was not the only transaction in Sydney, which involved Mr. Williams in serious pecuniary liabilities. Experiments which he had made in the islands, had satisfied him that sugar and tobacco, if extensively cultivated, and properly prepared for the market, would prove articles of lucrative commerce; and, although he had acquired considerable knowledge of the best methods of cultivation, he possessed neither the time nor the inclination to pursue these beneficial objects beyond that point which would leave him ample opportunity for the performance of his other numerous and more important duties. He, therefore, engaged a Mr. Scott to undertake this department for three years, at a salary of £150, a sum which he readily guaranteed.

Nor were minor means of civilization and comfort overlooked. Writing to the Directors from Sydney, Jan. 30, 1822, he says, "You will perhaps be surprised to hear of our progress in civil, as well as in religious matters. I do pray that you will afford us every necessary encouragement and assistance. I am taking with me to the islands, clothes for the women, shoes, stockings, tea-kettles, tea-cups and saucers, and tea, of which the natives are very fond, and which, I hope, may prove an additional stimulus to the cultivation of sugar. And, moreover, when they have tea, they will want tea-cups, and a table to place them on, and seats to sit upon. Thus we hope, in a short time, that European customs will be wholly established in the leeward islands."

Sir Thomas Brisbane, then governor of New South Wales, perceived the beneficial tendency of the measures devised by

Mr. Williams for promoting the civilization of the South Sea Islands, and, in a manner honorable both to his wisdom and his kindness, he invited the missionary to his house, gave him the promise of assistance and encouragement, and, on his departure, presented him with several cows, calves, and sheep, for the chiefs and missionaries of the leeward group. Two ensigns and two chapel-bells were added to the donation.

Some possibly may imagine that, amidst these various secular occupations, the tone of Mr. Williams's piety must have suffered. But those who consider the principles which governed, and the motives which prompted his proceedings, will not fall into this error. These have already appeared, and will be presented more fully in his correspondence, from which it is most evident, that his secular avocations were not conducted in a secular spirit; but were the result of the same benevolence and devotedness, by which, at the first, he was constrained to present himself as a living sacrifice in the service of God and of man. His religion, like his general character, was simple, transparent, uniform, manly, and practical. It presented none of the varied hues and misty light of sentimentalism. Revealed, like the sun, by its own bright emanations, it had "the witness in itself." He loved God, and he knew this "by the spirit which God had given him." He did not doubt his acceptance, simply because he could not. Conscious, indeed, of manifold sins and infirmities, he was equally conscious of the presence and prevalence of new principles and spiritual affections. His tastes, motives, and desires satisfied him that his soul had been sanctified. His piety possessed a self-evidencing power. Nor was it less obvious to others than to himself. Its spring, indeed, was "hidden and divine." But to discover its existence, or to ascertain its character, it was not necessary to dig deep into the recesses of his soul. By its own energy and fulness, the "living water" forced its way into the light, and then, flowing forth in a gentle and translucent stream, demonstrating, by the life and loveliness which marked its progress, the pure and sacred source from whence it came. Hence, however diversified the effects of his religion, and however secular an aspect some of these might wear, they could all be traced to the same cause; just as the river, which not only sustains vegetation, but at the same time attracts the inhabitants of a province to its shores, and gives rise to the busy marts and crowded cities in which they dwell.

These remarks will show that the personal religion of Mr. Williams, while including the essential excellencies which have adorned the character of other devoted men, was happily free from adjuncts which, in some instances, have disfigured or disguised the work of God. It was the result of knowledge, principle, and emotion, which maintained in his mind a beautiful harmony, and, by their combined influence, preserved him from the opposite extremes of an irrational enthusiasm, and a cold formality. His piety was warm, but not wavering. It did not consist in, nor was it evidenced by, a succession of fluctuating feelings. His hope and joy never rose and fell with the barometer. His faith was settled and grounded upon that word of the Lord which endureth forever; and he reposed with too much simplicity upon his immutable Redeemer, to be soon troubled or shaken in his mind. He knew that passing clouds do not obliterate, but merely obscure the sun: that behind those dark emanations from a lower sphere, the orb of day was still "shining on" with undiminished glory. He was too well instructed, to ascribe to the Divine displeasure those mental states which are merely the sad consequences of misapprehension or disease; and he was far too much occupied and interested in the work of the Lord, to indulge in melancholy musings, or to watch and record, with minute particularity, the evanescent imaginings of a morbid mind. Had he kept a diurnal register of his spiritual variations, it would have been found that his chief element was happiness, and that he was far too active to be hypochondriacal. In truth, his thoughts were directed with such concentration towards the end for which Christ died, and he was so entirely devoted to their promotion, that brooding fear and dark despondency could not find even a lodging in his heart. Instead of dwelling in darkness, his religious affections were continually exercised and expanded in the light and heat of cheerful obedience. This explains the unquestionable fact, that his soul enjoyed spiritual health, even when pressed with secular cares; and that, in circumstances and occupations which would have proved hurtful to many, he was preserved; just as the possessor of a robust constitution may dwell amidst the poisoned atmosphere of a fever hospital, proof against the malaria with which he is constantly coming in contact through every organ, and at every pore.

The predominating feeling of Mr. Williams, at this busy

period, was the same as he had previously manifested;—an irrepressible desire to glorify God by the propagation of the Gospel. This was the central object around which his thoughts and movements perpetually revolved, but in constantly widening circles. The following paragraph of a letter, written from Sydney to the Directors, will show what was in his heart. "I am about to take my voyage home with Capt. Henry, who has kindly promised, at my request, to call at the following islands: Chatham Island, which I believe is large, and is about 42° South. The natives are a mild people, speaking the Tahitian, and very numerous, but little known; Rurutu, Tubuai, Raivavae, and Opara. Perhaps we may also visit Pitcairn's Island, and the Marquesas. I shall endeavor to get a chief or two from as many of these islands as I can; and when I reach Tahiti, consult with my brethren about supplying them with native missionaries. I am getting spelling-books and catechisms printed for the purpose of leaving at these islands." This benevolent design, however, was prevented, and Mr. Williams unwillingly detained at Sydney so long, that Capt. Henry was unable to fulfil his promise. The preceding extracts, however, will show "what was in his heart."

But the following passage, while exhibiting the same state of mind, derives a peculiar interest from the circumstance, that it contains the first sketch which Mr. Williams traced of that scheme of Christian benevolence, which subsequently engaged so large a portion of his thoughts and labors, and in the accomplishment of which he so nobly fell. "When," he writes, "I began to fear that I might fail to obtain a vessel for the chiefs, I had nearly resolved to come to England for the purpose of proposing, that the Church, the London, and the Methodist Societies should jointly fit out a vessel to visit the various islands of the South Seas.

"My recommendation would have been, that one missionary from each Society should thus go to New Caledonia, New Guinea, the New Hebrides, the Navigator's Islands, Tongatabu, the Marquesas, etc. (all large places and numerously inhabited) to ascertain the practibility of forming missionary stations on these islands. At the close of this voyage, a report might be made by each missionary, and a mutual agreement entered into by the Societies for the occupation of the different groups. Thus:—those contiguous to New Zealand, and speaking the New Zealand tongue, the Church

Missionary Society might consider their charge. Tongatabu and the adjacent islands in which that language is used, might be undertaken by the Wesleyans; whilst the Marquesas, Chatham Islands, and others, where Tahitian is the common tongue, might fall to our share. The expense of such a voyage to each Society would be comparatively trifling, and great good might result from it; and a person speaking the Tahitian would be able, more or less, to converse with all the South Sea Islanders. I thought, therefore, that missionaries might return with me, to whom I could teach the language, and thus prepare them to enter upon the work as soon as they arrived. At the Marquesas, from what I hear, I think a great and effectual door for the Gospel is now opened, and that the people are desirous of obtaining missionaries. But I beg leave to submit to you these observations, though at present, as we have obtained a vessel, and have to arrange its concerns with the natives, and establish the sugar and tobacco works, our efforts will be required at Raiatea. But we must branch out to the right and to the left; for how can we, in justice to the heathen world, especially to the surrounding islands, confine the labors of so many missionaries to so few people?"

At length, on the 23rd of April, rejoicing in the renovation of his beloved partner's health, in the mitigation of his own malady, and in the additional means he had obtained for promoting the welfare of the people, Mr. Williams sailed from Sydney, and proceeded first to New Zealand, from whence he wrote to his family the following letter.

"Bay of Islands, April 23, 1822.

"My Dear Friends,

"The intention of this hasty letter is to prevent your anxiety on our account. The Westmoreland in which we visited the colony, has returned to the islands for oil, etc., with which she will proceed to England. When she left Sydney, we fully expected to follow her in a week or ten days; and wrote to that effect to the deputation* and the brethren; but, contrary to our anticipations, we were detained there nearly two months, and have been wind-bound here three weeks longer. As we intended to call at several islands on our return voyage, the brethren will conclude that we are either taken or lost; and, should the Westmoreland leave the islands before our arrival, I fear they may write to you by her expressing their doubts of our safe-

* Messrs. Tyerman and Bennet, who reached Tahiti shortly before Mr. Williams's departure.

ty. I therefore seize this opportunity of informing you that we are lying at anchor here, riding out a gale of wind.

"Since we came to New Zealand, many very distressing circumstances have occurred. I went on shore the other day, and saw the head of a once powerful chief, named Henakee, with whose party Shungee had gone to war. He was a very fine and noble looking man, and his head is in a perfect state of preservation. The hair, whiskers, eye-brows, beard, etc., are just as they were when he was alive. It is said that he received four balls before he fell, and that he had no sooner fallen than Shungee (the same who was in England) and another chief, called King George, ran up to him, severed his head from the body, and with revengeful glee caught and drank his blood. O! how horrible. Lord! what is man that thou art mindful of him? But not satiated with his death and his blood, these dreadful monsters cut him in pieces, roasted his flesh, and devoured it as a most delicious meal. The large canoes are now returning from the war, some of them with human heads fixed at the head and stern. One of our seamen when on shore saw ten of these heads preserved either as spoils of victory, or to *sell* to *Christians* for muskets and powder to enable them the more effectually to execute their deeds of blood. O! that the Lord would send more missionaries to New Zealand. I never was in a place so well adapted for the itinerating labors of devoted men. The land is full of inhabitants, settled in small villages, a mile or two apart. Mr. Leigh, of the Wesleyan Society, is here with his good wife. They are excellent people. How was it you did not find him out when he was in England?

"We have now been at New Zealand three times; and, as their language is in some respects similar to the Tahitian, I can converse with them very well. I have had many conversations with them on religion. All that is wanted in New Zealand, I think, is active exertion. Good enterprising missionaries might, with the blessing of God, turn the lion-like New Zealander into the humble and peaceful Christian. They appear very kind to us, and very fond of me. They wish me to stay with them. John is a great favorite. But I must not omit to tell you the merciful interposition of Providence on our behalf. When we made the North Cape of New Zealand, Mr. Henry, fearing he would not be able to obtain sufficient supplies at the Bay of Islands, as so many whalers had recently been there, stood in for the shore. The natives in great numbers soon crowded our deck; but, although they were very troublesome, we did not apprehend any danger, until Mr. Henry and Mrs. Williams wanted to go below, but were opposed by a chief, who had seated himself in the hatchway. I was going over to them, when one of the Tahitians pushed him out of the way. Immediately he sprang up, turned white with rage, drew a knife, and threatened to stab the Tahitian, who ran behind the companion of the vessel, and, having found a sword, made a stand. There they stood, keeping each other at bay, the New Zealander saying, 'Kill me, kill me.' They were, however, separated without bloodshed. Soon after this, it fell a calm; we were but a few miles from the shore, and a great number of natives were on board. These, under the pretence of bringing hogs and potatoes, had sent their canoes away, and in a few hours we saw eight or nine of them, all well manned with twenty or thirty natives, making for our ship. We all thought that this had

a suspicious appearance, as there were no women or children among them. Mr. Henry therefore had all the muskets brought upon deck, loaded the two guns, with great difficulty turned all the natives out of the vessel, and then hailed the canoes, which were coming with great celerity, threatening to fire on them if they came any nearer. At this they lay to, and held a consultation, the result of which was, if we may judge from their subsequent actions, to capture the vessel if they could, for they all kept, for a considerable time, within about a hundred yards of the vessel. As we were well armed, it is probable that the attempt, had it been made, would have proved unsuccessful; yet it was a distressing situation to be placed in, and we dreaded the danger of being becalmed there all night. While in this state of anxiety, expecting every moment to be attacked, I retired to my berth, and looked up to our 'present help in time of trouble.' When I returned from my berth to the cabin, to my great joy, Mr. Henry came down, and said a breeze was springing up. And so it proved; for in less than half an hour, our anxious fears were turned into songs of deliverance. Oh! for more holy confidence in God!

"But now I must tell you something more about ourselves. My dear Mary is well when in harbor, but very ill and helpless at sea. We are very happy indeed in the anticipation of the joyful day when we shall re-enter our peaceful habitation on the shores of Raiatea. How glad our poor people will be to see us; and we as glad to see them! Mr. and Mrs. Henry are very kind to us. We have family worship morning and evening, and service on the Sabbath. One thing we lament, that, in consequence of our detention, we shall be unable to call at all the places we intended. We shall, however, touch at Rurutu, and at other islands, if possible.

"I am, my dearest friends, etc.

"J. W."

They sailed from New Zealand on the 28th of April; and, after calling at Rurutu, arrived at Raiatea on the 6th of June. On reaching their home, Mr. and Mrs. Williams were greeted by the chiefs and people with the strongest manifestations of affection and delight, and resumed their much-loved labors with renewed ardor and hope. But Mr. Williams was distressed to learn, that, during his absence, a dangerous conspiracy had been formed by a few persons disaffected towards the existing government, and headed by a chief whose object was to supplant Tamatoa. Providentially, however, the design was discovered and frustrated before it was matured. Ten of the conspirators, who were taken in arms, after having been tried by a jury, were condemned to die; but, at the intercession of Mr. Threlkeld, the capital punishment was commuted for hard labor in chains for life. This mitigation of the penalty, through the exertion of the missionary, had a happy influence upon the whole of the disaffected party, and did much

to conciliate their favor towards the servants and religion of Jesus.

But another circumstance which confirmed the confidence of all classes in their teachers, was the arrival of "the Endeavor," and of Mr. Scott. Tamatoa was especially grateful; and, without the knowledge of the missionaries, spontaneously addressed the following epistle to the Directors of the Society.

"Raiatea, July 9th, 1822.

"Dear Friends,

"May you have health and peace, brethren, through Jesus Christ our true Lord.

"This is my speech to you, brethren. Don't think of your money, that it is lost. We are collecting property to purchase the money that has been consumed; and when sufficient property is collected, we will return the money to you to whom the money belongs. Don't think that the debt won't be liquidated. It will truly. We will seek the means of payment. Don't you say, 'But we did not collect property to purchase ships.' A ship is good; for by its means, useful property will come to our lands, and our bodies be covered with decent cloth. But this is another use of the ship, when we compassionate the little lands near to us, and desire to send two from among us to those lands to teach them the Gospel of Jesus Christ, the good word of the kingdom. Behold! two of our number here are gone to Rurutu; and at Aitutaki are two others belonging to us. They are teaching the word of God to those two lands that did not know the name of Jesus Christ, and they are showing to them the path of salvation. We have received all the deceitful lying gods from Rurutu. They are now in our possession, and the Rurutuans are worshipping Jesus Christ, the true God.

"My heart is rejoicing greatly that you sent missionaries to our dark land, and we now know the true God. We are subscribing our little property to the Missionary Society, for the causing to grow of the word of God. This is another good thing of our ship. When we desire to see their faces again [i. e. the native missionaries gone forth from them] or to send little properties to them, we have the means. Letters will also reach them, by which they will hear and know the good word we are hearing; and, by means of this ship, they will learn from us all the good customs, and how to act My heart is much pleased that you lent your money, by which means our ship is obtained and our bodies will be benefited.

"May you have health and peace in your dwelling at Birittane, through Jesus Christ. TAMATOA, King of Raiatea."

The following letter was the first which Mr. Williams addressed to the Directors after his return—

"Raiatea, July 14, 1822.

"Rev. and Dear Sirs,

"I take this opportunity of dropping a hasty line, for the purpose of informing you of our safe arrival at Raiatea. I trust the object of

my voyage will meet with your approbation, as the advantages accruing from it to the leeward islands must be great.

"We intended to have touched at several islands on our way, but failed. We could not reach Chatham island, owing to our long detention in the colony, and the unfavorable state of the wind after we left New Zealand. But we visited Rurutu, where we found the two native teachers with their families well, and were much delighted with the progress they had made. They have erected an excellent place of worship, plastered, floored, and comfortably pewed, with a pulpit, and singing desk, after the model of our large chapel at Raiatea. As soon as we entered the chapel, Mr. Henry said to me, 'Now you must give them a sermon;' when I ascended the pulpit, gave out a hymn, read, prayed, and addressed them from 'Blessed are your eyes, for they see,' etc. They were very attentive, and looked extremely neat, clean, and respectable. All the women had bonnets, and the men hats. They have made great progress. Many of them can read fluently in the Gospels. They were much delighted at seeing me, for they had postponed their May meeting in the expectation of my arrival. The two native teachers had taught them to prepare cocoa-nut oil and arrow-root; and, in return, the people had erected for them two plastered dwellings, and treated them with great kindness. I left with them 500 catechisms, and 500 spelling-books, of which they were much in want. Besides these, I gave them a history of Joseph, and a Scripture catechism which I had written for them during the voyage, together with eight chapters of Daniel which I had translated at the same time. I left the island much gratified with what I had witnessed, and very thankful at beholding with my own eyes what God had wrought.

"Our vessel has arrived in safety. She is now at Borabora and Maupiti, preparing her cargo. We expect her daily, when, if circumstances permit, brother Threlkeld intends to visit Rurutu; if not, I shall avail myself of the opportunity. We have not yet heard from Aitutaki; but every time the vessel goes to the colony, as it is in her course, she will touch there. Mr. Nott has gone to Raivavae, Tubuai, etc."

In the following October, Mr. Williams and his fellow-laborer were refreshed by the visit of Messrs. Tyerman and Bennet, the deputation from the Society. He had seen them for a short time at Tahiti, just before his voyage to the colony, and, during his absence, they had called at his station; but they had now come to remain there for a longer period. This period was spent by the deputation in the careful examination of the state of the mission, and in assisting the missionaries, whose correspondence contains no reference to their visit which is not conceived in the spirit of sincere esteem for their persons and gratitude for their co-operation. Nor were the visitors less gratified with their residence at Raiatea and its results. The following extracts, from their report on the state of the mission, will show what impressions it produced upon their minds—

"It has afforded us," they write, "great pleasure, to witness the affection and confidence in which the missionaries and their pious wives are held. Their opinions are regarded as oracles. They are consulted on all occasions and on all subjects; and a very long acquaintance with the accuracy of their judgments, and their disinterested motives, has secured to them the entire confidence of the king, the chiefs, and the people; and they are worthy of the confidence and good opinion which they enjoy.

"Our satisfaction in attending the schools for the children and adults, and the various meetings for religious conversation, has been very great. At these meetings, the king and queen attend with remarkable constancy, read in their turn, and answer such questions as are proposed to them, with a docility and simplicity which are surprising; and we are happy to add, with an intelligence and seriousness which are edifying. * * * * *

"Our meetings for public worship in the large and handsome chapel on Lord's-days and on other days have been extremely gratifying, both from the great numbers who have attended, the very quiet, orderly, and attentive manner in which the people have joined in public worship, and the edifying truths which have been faithfully and affectionately set before them by our brethren. It was with much satisfaction we were present at the baptism of 150 persons in one day; with the church, which consists of fifty members, we had the pleasure of sitting down at the Lord's table. * *

"To conclude—the condition of the whole settlement is such as to afford the most convincing proof, that the exertions of the missionaries have been remarkably owned of God, and that the preaching of the Gospel is the most direct, certain, and efficient means of promoting both religion and civilization. Had nothing more been done by your exertions than what our eyes have beheld in this island only, they would have been abundantly compensated."

The following extracts from Mr. Williams's letters, written during the visit of the deputation, will fill up the outline drawn by their report—

"The people," he remarks, "appear to increase in knowledge, and improve in moral excellence; while we have reason to be thankful for the disposition which they discover towards ourselves. They look up to us as their guides and friends, not only in their spiritual, but also in their temporal concerns; and they will not perform a single act of the least consequence, without previously acquainting us with it, and asking our advice. When we first arrived, we were regarded with suspicion; but now, speaking generally, every man in the island considers us his friends. We desire to be grateful and faithful, and pray God to be with us, and to hasten the coming of his glorious kingdom.

"With respect to civilization, we feel a pleasure in saying that the natives are doing all we can reasonably expect, and every person is now daily and busily employed from morning till night. At present, there is a range of three miles along the sea-beach studded with little plastered and white-washed cottages, with their own schooner lying

at anchor near them. All this forms such a contrast to the view we had here but three years ago, when, excepting three hovels, all was wilderness, that we cannot but be thankful; and when we consider all things, exceedingly thankful for what God has wrought.

"In a temporal point of view, we have everything we can possibly desire to make us happy. We have a good house, plenty of ground, an abundant supply of the productions of the island, cows, ducks, geese, turkeys, pigeons, fowls, etc., and a regular communication with the colony. But above all these things, we have the hearts and affections of the people, and the prospect of great usefulness in our Saviour's cause."

Under date of November 13th, 1822, Mr. Williams informs the Directors that "the Endeavor" was then nearly ready for sea with a cargo, the proceeds of which and of another cargo which the people were preparing would, he believed, complete the purchase-money of the ship. "Everything," he adds, "is succeeding beyond our most sanguine expectations. The natives have prepared from 120 to 150 large plantations, and I am perfecting myself in the art of curing tobacco, and boiling sugar. The people have also learned to boil salt, three or four tons of which they have recently prepared. You would be delighted to survey the scene of industry which our island presents. Even the women are employed in cultivating little patches of tobacco, in order to purchase European clothing, and we are most anxious to introduce these articles without expense to the Society."

But while rejoicing in the results of their labors, Mr. and Williams were again visited by affliction. "We are grieved to say," write the deputation, "that such is their indisposition, that we fear they will be obliged to remove immediately to a colder climate. In case of such an event, the loss which this mission will sustain will be very great." It was not, however, so much on his own account, although he was still a sufferer, as on account of his afflicted partner, that Mr. Williams now meditated this important step. In the autumn of 1822, she had given birth to her second still-born child, which was followed by a severe illness, to which he thus feelingly refers—

"My dear Mary was tolerably well after her confinement, until the third or fourth day, when she was taken very ill, but was, through Divine mercy, restored. But she had not long recovered when a second and severer attack of fever again laid her low, and brought her to the verge of death. Every minute we feared would be the last. Oh! my dear friends, you know not the agonies I endured on her ac-

count for five weeks; but the Lord has been better to me than my fears, and has kindly heard our unworthy supplications. Dear Mr. and Mrs. Threlkeld's kindness to us, in all our trials, will ever be remembered by us with gratitude.

"It is the decided opinion of our brethren and of the deputation, that we had better remove to England, or to some other station, but we shall endeavor to remain a few months longer, as the natives have very large plantations of tobacco and sugar, and I wish to see them established. Our more directly missionary work is also prospering. Our congregations are large and attentive, and everything that can afford satisfaction to a missionary's heart is enjoyed by us, except health. Had we but that blessing, our cup would run over. But we are in the Lord's hands. Perhaps he has a greater work for us to do elsewhere. We desire to say, 'Thy will be done.' But the very thought of leaving a people so much attached to us, and to whom we are so much attached, with a prospect of so great usefulness, is a sore trial. I have just now returned from our questioning meeting. A good little man said to me, 'You desired us to pray for you, that God would make the way plain before you, that you might know clearly his will. I have been praying, not that God would make your way plain, but that he would hedge it up. Is mine a right prayer?' Had I time, I would give you some pleasing information respecting Owhyhee. Brother Ellis's visit to that island is full of interest. It appears that the population is immensely great. One hundred and fifty thousand is considered a low estimate. What a field for missionary labor! Oh! for health and strength—not to give to the vanities of the world—not to amass the riches of the East—but to spend and to be spent among the perishing heathen. May God give it. I think we want this only that we may devote it to his service. His cause lies near our hearts."

The strong interest which Mr. Williams now felt in Raiatea, and the hope of bearing the Gospel to the surrounding groups, induced him still to linger on these shores, and to postpone from week to week the decision to which he seemed by circumstances to be shut up. While, however, in this state of suspense, prayer was again offered and heard, and Mrs. Williams's strength so far restored as to warrant her continuance at Raiatea. This happy change, which occurred at the close of 1822, formed a suitable introduction to the bright and eventful period of Mr. Williams's history which immediately succeeded it, and which will be described in the following chapter.

CHAPTER IV.

FROM MR. WILLIAMS'S FIRST UNTIL HIS SECOND MISSIONARY VOYAGE TO THE HERVEY ISLANDS.

Influence of Success upon Mr. Williams—Sails for Hervey Islands —Written Counsels to Native Teachers—Animating Scene at Aitutaki—Its Contrast with his Previous Reception—Unsuccessful Search for Rarotonga—Proceeds to Mangaia, Atiu, and other Islands—Rarotonga Discovered—Feelings of its Discoverer—Mr. Williams's Claims to this Title Established—Inauspicious Commencement of the Mission—Debasement of the Natives—State of Raiatea after Mr. Williams's Return—His Appeal to the Directors for the Means of Farther Evangelization—Voyage to Rurutu and Rimatara—Projected Missionary Enterprise—Commerce with Sydney Destroyed—Departure of the Native Schooner—Discouragement of the People—Depression of the Missionaries—Letters to the Directors—Renewed Application for a Ship—Useful Plans at Raiatea—Spiritual Progress of the People—Resolution to form a New Settlement—Its Reasons and Results—Death of Mrs. Threlkeld—Effect upon the Natives—Her Funeral and Character—Prosperity of the Mission—Mr. Threlkeld leaves Raiatea—Extracts from Mr. Williams's Journal—Letter to the Rev. Matthew Wilks —State of Mind Discovered in his Correspondence—Surrounding Circumstances—Means of Evangelization Obtained—Mr. Williams's Disappointment and its Effects upon Raiatea—Charges Alleged against Mr. Williams—Their Refutation—Erection and Opening of a New Sanctuary—Mr. Williams's Catechetical Examinations—Mr. and Mrs. Pitman Arrive—Their First Impressions —Mr. Williams's Impassioned Address to the Directors—His Novel and Benevolent Devices—Knowledge Attained by the Natives —Doctrinal Discussion—General Position of Affairs—Preparation for Second voyage to the Hervey Islands.

No previous period in Mr. Williams's history was so important in its results as that upon which he now entered; for it was during the year 1823 that he commenced those "missionary enterprises," which conferred upon so many other islands of the South Pacific the same inestimable blessings which were possessed by Raiatea. Ever since his intercourse with Auuru, he had cherished an ardent desire to visit the island of which he had heard so much from that chief; and subsequent successes served to quicken this desire. He was

especially encouraged by what he had seen at Rurutu, and more recently heard from Aitutaki. At this Island, the Endeavor had touched on her way from Sydney, and had brought to Raiatea a most cheering report from the teachers; one of whom, Papeiha, sent to Mr. Williams an interesting narrative of their proceedings, accompanied by the following message from the chiefs—"Tell Viriamu, that, if he will visit us, we will burn our idols, destroy our maraes, and receive the word of the true God." This was sufficient to fire his zeal; but that zeal was increased by the intelligence that there were at Aitutaki several natives of Rarotonga, the island of which he had heard so much from Auuru; that these had embraced the Gospel, and that now they were most anxious to convey it to their own land. These good tidings affected him deeply; and, as Tamatoa and the chiefs generously offered the use of their vessel, and it was probable that a voyage to the more temperate climate of the South would recruit the enervated frame of his suffering partner, he resolved to enter the path of promise thus opened, and, if possible, to carry Christianity to all the Hervey Islands. The interval between the purpose and its performance was short; and on the 4th of July, 1823, accompanied by Mr. Bourne and six native teachers, who had been solemnly ordained to the work on the evening preceding their departure, "the Endeavor" sailed for Aitutaki.

During the voyage, Mr. Williams drew up a series of counsels for the teachers; and, as they perspicuously exhibit the principles of his own procedure, and present, in a lucid and lovely form, some well marked features of his mind, a translation of them may be suitably inserted in these pages.

The following version is almost literal; a circumstance which will account for its polynesianisms.

"At sea, on board the Schooner Endeavor,
July 6th, 1823.

"Dear brethren,

"May you have salvation, through Jesus Christ, in doing the work for which you were chosen by the church at Raiatea. This is to you a new work, and I therefore think it right to give you some advice how to act when you arrive at the land to which God shall lead you. *Twenties*, perhaps, will be the difficulties and perplexities with which you will meet at the commencement; but be not cast down. Remember what Jesus said to his disciples—he says the same to you—"Lo! I am with you always, even to the end of the world." He will never cast you off; he will never forsake you. His word, too,

will grow. This cannot be prevented. You yourselves know the power of his word, in casting down Satan's kingdom at Raiatea, and in all the islands adjacent. Peradventure the word of God may not grow speedily in the land to which you are going; but do not be discouraged. If God is pleased to try your faith and patience, it is with himself. In all his doings, he cannot err. Should you be exercised, remember the missionaries in your own islands. Long was their labor and patience before the word of God grew. Should it be the same with you, think well upon all the good promises relative to the growth of the word of God. Think of the death of Jesus, and reflect that the natives of the islands to which you go are purchased with his blood. Remember, too, what the power of Jesus has effected at Raiatea and Rurutu, and even in your own hearts, and do not give way to discouragement.

"Work well, and pray much, for prayer is 'power with God.' You, perhaps, will witness again all the evil and filthy customs which you yourselves have thrown away. Your hearts will be filled with praise to God that he has opened your eyes; and when you behold the heathen, remember, that as you and your islands were conquered by the good gospel of Jesus Christ, so also will they be.

These are some instructions as to how you should act—

I. With respect to *yourselves*.

1. Pay good regard to your own hearts. Let not your faith become slack. Strictly regard private prayer, and such conversation among yourselves as will keep your hearts alive. Should not the heathen pay speedy attention to the Sabbath, do you regard it as a day in which to seek strength from God. Great strength is required in the good work in which you are engaged. You have no missionary near you to quicken you and to exhort you. You have none of your brethren near you to watch over you, and to speak comfortably to you. Satan will take advantage of this, and with great power will he try your hearts; for he knows that you have none of these props to support you. We ourselves have felt their loss. How should you act? Thus—the streams being dried, go to the fountain of living waters, even Jesus. Keep near to him, continually recollecting what he said, "Separate from me, nothing is possible with you." We will not cease to pray that your hearts may be kept by the Holy Spirit, that your faith may increase, that you may be steadfast, and that prosperity may attend your labors.

2. As it regards outward appearances. You have become like a city built upon a hill. Many are the eyes looking at you. The church at Raiatea, and every one of your brethren in all those islands, our eyes, and those of all the missionaries, the eyes of the great Society in London, and of believers in England, but, above all, the eyes of Jesus our Lord are directed towards you. The eyes both of heaven and hell are looking at you; and you should especially regard those of the heathen among whom you dwell. They will watch you with *rats' eyes*, to find little crooked places in your conduct. Therefore, be particularly circumspect in your conduct. Beware of showing the least anxiety after their property. Beware of pride of heart. Do not treat them with contempt, but compassionate them, remembering who hath made you to differ.

Beware of little differences among yourselves. Should anything

of the kind occur, let friendly talk always settle it, and never let the heathen see such an evil. All that you desire to establish among the heathen, do yourselves; and what you desire to cast down amongst them, do not you retain. * * * * *

3. Beware of envy, and of thinking evil one of another. Dear friends, this is our special charge to you and to your wives. Envy and evil-thinking are amongst the worst things that could arise, and the end of them cannot be known. These are things greatly desired by Satan. It is armor in which he trusts, and by which he gains advantage. Never let one speak evil of another to the heathen. If teachers are one, nothing will be difficult to them; but the word of God and the good of the people will rapidly increase; but if they pull contrary ways, nothing can go on well. Dear friends, listen especially to this. Be one in your words, be one in your actions, be one in your hearts. If at any time you are at a loss how to act, and have different thoughts upon a subject, leave it a short time, pray to God for direction, and then converse again. If you still remain of different opinions, let one give in, and when we visit you, we will settle it. You have been looking at us (Mr. Threlkeld and myself) a long time, and as far as we have followed Christ, do you follow us. Let not one exalt himself and abase his brother; for God will surely abase that man who endeavors to abase his brother.

II. As it respects *your work*.

1. Remember that this work is the work of the Lord Jesus Christ. It is not to prosper by the strength of man. The Holy Spirit must do the work. Without him, it will not grow. This is the first word we wish you especially to remember.

2. You will teach the adults and the children. You will preach to the people. You will baptize and administer the ordinance of the Lord's supper. This is the work for which you are set apart. These are the principal doctrines you should teach:—the creation of all things by God; man's goodness before he fell; the effects of that fall; the great compassion of God in providing for us a sacrifice; the death and resurrection of the Lord Jesus Christ, as the only source of forgiveness and justification before God; the wickedness and weakness of the hearts of all men; the necessity of the Holy Spirit to change and make good the heart. These and other doctrines of the Catechism you should preach and teach. But teach only that which you well understand. That which is difficult do not attempt to explain. Do not let the whole of your discourses be directed against the evil spirit;* but exalt our Lord Jesus Christ and his Gospel. Tell fully of his great compassion to us, and of the efficacy of his blood to cleanse and save the soul. This is the subject for your discourses: Jesus. Let them be like those of the apostles and prophets: do not shun to proclaim Christ. He is our friend, our way, our refuge, our food, our Mediator, our Saviour. Do not confine your preaching to the Sabbath. At every great meeting of the heathen, at all their feasts, go into the midst of them, and preach the Gospel. When the prophets begin their declamations, when the priests deliver their harangues, do you speak the good word. Propose questions in the presence of

* A common designation among the natives of the whole system of idolatry.

them all, and they will soon be confounded. Remember well your work. Give to it your hands, your mouths, your bodies, your souls; and God will bless your labors.

3. With respect to baptism. If God grant our desire, you will have to baptize; but do not be hasty. Let a little time elapse, and be diligent in observing. When any persons cast away their idols, establish a meeting similar to ours on Friday, and then explain the origin, the object, and the requirements of baptism.

4. With respect to the feast of Jesus. Attend yourselves to this. By no means let fall the remembrance of his death; and when the season arrives that some believers wish to join you, receive them. But be not hasty. Do not admit any because they are chiefs, or possess influence. Do not look at the outside only. The persons you admit should be those whose general conduct is without crooks, whose repentance is sincere, and who, you have reason to believe, are sincere believers in the Lord Jesus Christ. Such only should you receive into the church.

You will, probably, be questioned upon subjects which may perplex you. This, perhaps, may be one. What is a convert to do, who, in his idolatrous state, had two wives? Let him put away one, if it is agreeable to the wife to leave him; if not, let him retain both; but to put one away is by far the best. This you should diligently promote, but only by persuasion, and never by threatening. But, in case of the death of one of the wives, he commits sin if he take a second. Perhaps this may be accomplished when laws are established. You can advise the chiefs to make a law to that effect, and those who have more than one wife, to set a good example to the people. A woman having two husbands must put away one; but upon this point we will converse with you, and write to you more fully. As soon as possible, however, introduce the marriage ceremony.

"Do not be in haste to propose laws. You can make known to the chiefs all that has taken place at our islands, and leave it to them to desire and propose the same. Everything is good in its season. Children are not fed with hard food.

"In all the minor customs you introduce, beware of attaching to them any idea of sacredness; for the hearts of the natives turn easily to that. All their lesser evil customs, such as going naked, cutting and scratching themselves in seasons of grief, tatooing their bodies, eating raw fish, etc., you will endeavor to cast down; but the greater evils will require your first efforts, and then the smaller.

"In your temporal concerns be diligent. A lazy missionary is both an ugly and a useless being. Have good houses yourselves, and all the little concerns with them, let them be good also. In this respect set an example to the people. Teach them all you know—to build houses, to do carpentering work, to plaster, and to make bedsteads and seats, to make oil and arrow-root. One of you knows well how to boil sugar, and others of you can turn wood, and cure tobacco. Teach them these things also, that they may become diligent, and may be benefited by you, both in body and soul. Your wives also, let them teach the women to sew, to make bonnets, mats, cloth, etc., that they may appear decent.

"Perhaps in the land to which you go, there may be two parties; and perhaps, if two of you reside with one party, the other will be

jealous. It will then be best to separate; and, if after a short time, you can persuade the people to unite, it will be well; but if they are obstinate, give way to them, and after you have obtained more influence, propose it again. Should you altogether fail, never mind. Erect two settlements, but in all large meetings, as in May, and at the opening of chapels, unite. You must regard well everything that will promote union. Form a Missionary Society; but do not be in haste, lest they should say a desire of property has brought you among them. When you form it, do not form it in connection with the government of the land, but like that at Raiatea. Perhaps one of us may visit you before either that or the feast of Jesus takes place; but, if not, and you think the people prepared, do not delay. If you obtain idols, burn some (but not the best) before their face, lest in case of sickness or other evil, they should think that the gods still in existence inflicted it. The remainder send to Raiatea as a rejoicing to us, and we will send them to England as a rejoicing to them.

"Be not in haste to introduce evening meetings. If you should introduce them, let it be one evening in the week only, lest evil should ensue.

"Speak yourselves and teach the people the language of Raiatea, that they may be able to understand the books we send to them.

"This is all I have to say. Take good heed to your own hearts. We will not cease to pray for you, that it may be well with you, that prosperity may attend your labors. Write to us for any little property you may want, and we will seek it; we will not cast you off. We do not intend to have more than six or eight teachers, that we may be able to supply their wants. You will have frequent communication by means of the little vessel; and if at any time any one of you wishes to come home and see your friends, and tell us how it is with you, come; do not hesitate; we shall be glad to see you. The ship will visit you shortly with a number of books. Have singleness of heart to Jesus and his Gospel. Search his word and pray to him that he will not leave nor forsake you.

"May you have health and peace through our Lord Jesus Christ.

"JOHN WILLIAMS."

On the 9th of July, they arrived at Aitutaki, and were soon surrounded by canoes; not now, however, as on their former visit, filled with those whom Mr. Williams then designated "the wildest people he ever saw;" but with a comparatively civilized and nominally Christian race, exulting in the fact, and exhibiting the evidences of their improved condition. From previous intelligence, Mr. Williams had expected to find them prepared to abandon their paganism; "but to our astonishment," he writes, "the work was done before we arrived." And the reader may sympathize in this astonishment, if he will turn to the page of his narrative,* which describes the strange and stirring scene which then surrounded

* Missionary Enterprises, p. 58.

him. But the influence of this visit was not confined to the moment, or to the locality. No one new better than Mr. Williams how to reason and generalize on missionary subjects; and, from what he now saw and heard at Aitutaki, he drew conclusions, the far reaching consequences of which will appear in the sequel. In the first place, it confirmed all the hopes which he had previously founded upon native agency. Here was a demonstration of its adaption and efficiency. "I commended the teachers," he writes in his journal, "for the good example they had set to the people. Their own habitation was well built, and nicely divided into five rooms. Posts for houses on a similar plan were collected in every direction. Many houses are finished, and many more in progress. Bedsteads have been made, and encircled with white cloth in imitation of their teachers. My heart rejoiced much at witnessing this scene. Little did I expect, when I first landed, to behold such things in so short a time. The two teachers, eighteen months ago, were surrounded by savages. But Christ must be exalted: the heathen must be saved: Satan's empire must fall, and be rooted up from its foundation." But another important result of this early missionary voyage was the strength it gave to Mr. Williams's purpose, and the stimulus it supplied to his zeal, in the noble work upon which he had now embarked. And it is interesting to observe how each movement propelled him forward with augmented force, and in a constantly accelerating progress. Raiatea was the starting point of that noble and apostolic career to which his future days were devoted, while Rurutu may be deemed its first, and Aitutaki its second stage. From thence, the reach and rapidity of his efforts increased, and his benevolent desires bore him forward through the Hervey group to Samoa, and still onward to the savage shore upon which he fell. As, therefore, we follow him in his latter and larger enterprises, we should not overlook the influence exerted upon these by the evangelization of the two islands which awakened his earliest solicitude. From this time, he was satisfied that, under God, he could command success; and, on the spot, he placed the following record of his feelings upon the pages of his Journal. "I hope for great things; pray for great things, and confidently expect great things to result from these labors."

"At Aitutaki," writes Mr. Williams, in closing the account of a

visit, the particulars of which need not be repeated, "we spent two most gratifying days and witnessed the most joyful scene that could present themselves to the eye of a Christian missionary. When I first saw this people, they were stealing everything they could—ends of rope, iron, and even some fish which we had purchased of them just before; and nothing could have been more wild and savage than their appearance. Some of their faces were painted white, red, yellow, or black. Both men and women were dancing and shouting like mad people. But now, nothing of this kind is to be seen, and nothing was stolen except one small piece of iron.*

"After taking an affectionate leave of the teachers, and commending them to God, we departed. What solid satisfaction it affords, what peace of mind is enjoyed, in leaving the work of God in the hands of those who are well qualified to conduct it; and whose only aim is the temporal and eternal welfare of the people among whom they labor. But while well pleased with the prospect of usefulness before them, as we went towards the beach, we were much disgusted at seeing some females, who had cut themselves shockingly. The blood was streaming from their heads, faces, breasts, arms, and legs, while their cries and shrieks and howlings were dreadful. On asking them why they did this, they replied, that they were grieving at the departure of their friends. We endeavored to make them understand that such conduct was exceedingly disgusting, and quite inconsistent with a profession of Christianity; but it has been so common, that there probably is not a woman in the island whose breasts and arms are not scarred from this barbarous custom. The old chief who accompanied us behaved very well. Every friend he met he embraced; and, after giving his friend's nose a hearty rub with his own, he walked on, quite unconcerned at the hidious cries they set up. The people loaded us with all the kinds of food which their island produces."

At Aitutaki, Mr. Williams saw the natives of Rarotonga, of whom he had previously heard; and, as he was anxious to discover their island, and place teachers there, he set sail in the direction in which it was said to lie, taking with him the Rarotongans and Papeiha, who had nobly offered himself as a pioneer to his brethren.

But their first search for Rarotonga proved unsuccessful; and they, therefore, directed their course to Mangaia. Here

* "The island," he writes, "is plentifully supplied with fruits of various kinds; but there are no quadrupeds except rats, and they are as plentiful as flies on a summer's day. While we were there conversing with a company who were seated on the ground, taking their meals, a rat came up to obtain his share of the food, when a man took him by the tail, flung him away, and continued his feast. Presently more came up on the same errand. Immediately, he took one of them between his fingers and gave it a pinch, and tossed it away, saying to us, 'See! it is dead.' Of the others, he took no more notice than we should of flies."

they found the natives in the same rude state as when Capt. Cook discovered their island. Having attempted, but in vain, to open a friendly communication with them, the devoted Papeiha swam on shore, and induced a chief to receive teachers; but these had no sooner landed, than they were seized, pillaged, stripped, and placed in extreme peril. Happily, they were rescued from the savages; but all farther attempt to introduce the Gospel to Mangaia was, for the present, abandoned. They then proceeded to Atiu. Here a different reception awaited them; and both at this island, and at Mauke and Mitiaro, remarkable success rewarded their efforts.*

But however gratifying these results, there yet remained one object unaccomplished, upon which Mr. Williams had set his heart:—the discovery of Rarótonga. And he was not the man to be satisfied with partial success, or to be discouraged by an occasional disappointment. Hitherto, he had failed in nothing which he had determined to accomplish. Every plan pursued at Raiatea, and every enterprise to other islands, had prospered greatly. Nor had he one moment's doubt as to the ultimate discovery in which, for a time, he had been baffled. And in this confidence he renewed the attempt. The method by which he ascertained the bearings of the island, and the reward of his perseverance, are well known.

After five days' unavailing search, and when within half an hour of the time at which, by the captain's earnest entreaty, he had consented to abandon his object, the clouds which had veiled the island were dispersed, and the majestic mountains of Rarotonga stood revealed before him. Never did weather-beaten sailor here the life-inspiring cry, "Land ahead," with a thrill of deeper delight, than did Mr. Williams at this interesting moment; and never was the joy of discovery more rational or pure than his. "The transition of feeling," he observed, "was so instantaneous and so great, that, although a number of years have intervened, I have not forgotten the sensations which that announcement occasioned."

The importance of this discovery is now so well known, as to render any description of it here unnecessary. It will suffice to say that Rarotonga is the finest and most populous

* Missionary Enterprises, p. 83.

island of the Hervey group; and, had no higher considerations affected him, Mr. Williams might naturally have felt some satisfaction at being its discoverer. But his was not the pleasure of a merely successful navigator. Although anxious to enlarge the boundary of geographical knowledge, and to open piofitable intercourse between civilized and savage men, it was not as the promoter of science, or as the pioneer of commerce, but as the messenger of mercy, and as the minister of Christ, that he sought and saw Rarotonga. Had it not been for the furtherance of the Gospel, and of those sublime objects which that Gospel contemplates, the honor of this discovery would not have been his.

And who will not sympathize with the sacred and sublime satisfaction with which the devoted Missionary stood gazing from the prow of his little bark upon this new-discovered land? Often, since the visit of Auuru, had the object which then met his eye fired his imagination and filled his heart; and often, while listening, as he was wont to do, and not in vain, to the tales and traditions of the loquacious natives, when rowing on the sea, or reclining in the shade, had the name of Rarotonga, (for in many a legend that name was found) fed his ardent desire to visit its secluded inhabitants, and strengthened his purpose, should God ever grant him the opportunity, to go in quest of this interesting isle. And now his prayers were heard, his hopes realized. Rarotonga, the long-desired Rarotonga, was before him! His purpose and perseverance had received their righteous reward; and he regarded the island, not only as found, but as won for Christ, in whose name he made the discovery, and claimed the possession. Other navigators, indeed, had made far more important discoveries. Anson, Byron, Wallis, Cook, and many others, had triumphantly traversed the same bright ocean, rejoicing in their successes; but how different the emotions felt by them, as they surveyed its lovely isles, and those experienced by the humble Missionary. Nor was his rejoicing vain. This was no barren discovery. It brought wealth to Rarotonga, and glory to God. Had its coral strand been strewed with sapphires, and its mountains masses of solid gold, had fleets conveyed thither the diamonds of Golconda, and the precious things of the East, the people would still have been poor, compared with what they became after the messenger of mercy had brought to their shores treasures of heavenly wisdom, "the unsearchable riches of Christ." It

is well known that the lovely land, for the discovery of which this servant of God had long planned and prayed, and which he had resolved not to leave unknown and unblessed, soon became, and still continues, one of the moral wonders of the world. Shortly afterwards, the Rarotongans received Christianity; and from henceforth its devoted discoverer watched over and provided for it with almost paternal solicitude; and at every visit, and no visits were paid more readily, he was gladdened by sights and sounds, which demonstrated the favor of God, and the progress of the Gospel. And still, amidst the rewards of "the faithful servant," he remembers the name, and is reaping the fruits of Rarotonga.

Before resuming the narrative, it may be proper to mention that by some Mr. Williams's claim to this discovery has been disputed. Now, if it is merely meant to affirm that other vessels had touched at Rarotonga prior to the Endeavor, the fact will be readily allowed. Indeed, this is stated by Mr. Williams himself, in his own publication, where he has described the impressions produced upon the natives by the appearance of one of them, supposed to have been the Bounty. He had also, but subsequently, obtained some particulars of another and most disastrous visit, during which, the natives, almost maddened by the licentious and oppressive conduct of the crew, had risen upon some of them who were on shore, and satiated their savage vengeance; while those on board, happy to escape from the infuriated natives, slipped the cable, and stood out to sea; leaving in their haste a piece of chain, which proved invaluable to Mr. Williams in building the Messenger of Peace. A detailed account of this occurrence was prepared for the Missionary Enterprises, but was omitted, with many other paragraphs, solely from the want of space. But, although other visitors had preceded him at Rarotonga, this does not invalidate Mr. Williams's title to be its discoverer, because, at the time of its discovery, he was ignorant not only of the fact, but of the bearings of the island, and of everything in relation to it, except what he had gathered from the descriptions or traditions of natives. Had superior means of information been accessible, he would have gladly availed himself of them, and foregone the merit of a new discovery.

It was not without apprehension that the Missionary adventurer opened intercourse with the Rarotongans, whom the Aitutakeans described in the darkest colors as most

treacherous and ferocious cannibals. But, although there was reason to fear that these representations were correct, he still hoped, through the natives who had accompanied him, and one of whom was the king's cousin, to obtain for the teachers a favorable introduction. This hope having been confirmed by the manners and promises of the king himself, a landing was effected; but their first night on shore was one of danger and distress, and, in the morning, they hastened back to the ship with a sad tale of woe, but grateful for their preservation and escape, which, under God, they owed to *Tepaiza*, Makea's cousin, whose devoted zeal for their safety was only equalled by her dauntless heroism. During the perilous night, this courageous woman never quitted her female friends; but, at the imminent risk of her own life, resisted, with entreaties, and tears, and even force, the vile attempts of her degraded and savage countrymen. "It is cruel," she cried, "it is cruel to treat them thus. They have taught me, and treated me with the greatest kindness, and brought me back to Rarotonga. Had it not been for the word of God, I should have died at Aitutaki. You would never have seen my face again, nor I yours." But it is unnecessary to furnish farther details of this most unpropitious commencement of the Rarotongan mission. Indeed, these, as preserved from the lips of the sufferers in the journal of Mr. Williams, could not be published. They describe scenes of demoralization insufferably disgusting and abominable, and ought only to be referred to or remembered for the evidence they supply of the remarkable transition through which this people subsequently passed. That transition may be truly termed "marvellous." Natural laws, and merely human influence will not supply its explanation. Here the political economist, the metaphysician, the philanthropist will find their causes and systems insufficient. For changes so radical, so extensive, and so speedy, the influence of higher agencies can alone account. In the presence of the once debased, false and cannibal, but now gentle, merciful and sanctified men of Rarotonga, human wisdom stands silent and abased. The only true philosophy of missions is found in the Gospel. Here is given an adequate cause for effects such as this people exhibited. While wondering at these changes, the voice of the sacred oracle is heard, saying, "This is the finger of God;" "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts."

The indomitable Papeiha having offered to remain at Rarotonga alone, provided a colleague were sent to him, the Endeavor bore away for Raiatea: and, after five weeks' absence, re-entered the harbor decorated with the idol-trophies of their moral victory at Aitutaki.

"Rejoicing as one that findeth great spoil," Mr. Williams now resumed his ordinary engagements; and the spirit in which this was done is breathed forth in the following extract from a letter written, just after his return, to his father—"I bless God that my heart is as much alive to missionary work as it was the first day I set my foot on these shores; and in this work of my Lord and Saviour I desire to live and to die. My highest ambition, dear father, is to be faithful to my work, faithful to souls, and faithful to Christ; in a word, to be abundantly and extensively useful. Our own station flourishes, and the people improve. I am fully occupied. I have lately made several lathes and a loom; and am intending to try to weave cloth. I am hoping we shall succeed, as the people have many grasses and barks of which they make cord, etc. My dear Mary is a good spinstress, and knows how to dress flax. But of course our principal attention is devoted to their spiritual improvement; although I have no great opinion of the missionary's labors who would neglect those minor matters. Our congregation is as large as ever, and all our meetings equally well attended. The members of our church are now between fifty and sixty; our baptized about 600, and our congregation generally 1000. The communicants are walking worthy of their profession. We have not been called to exclude one since we administered the ordinance."

But while cheerfully pursuing the "even," though elevated "tenor" of his accustomed course at Raiatea, who can wonder that the discoveries and successes of his recent voyage should have so fed his already burning zeal, and awakened the hope of still wider and nobler conquests, as to constrain him thus to address the Directors? "It is our duty to visit surrounding islands. You have fourteen or fifteen missionaries in these islands, missionaries enough to convert all the islands of the South Seas, and every one of these within a thousand miles of us ought NOW to be under instruction. Six good active missionaries, united in heart, mind, and plan, could effect more, if you would afford them the means, than you either think or expect. A missionary was never designed by Jesus Christ to gather a congregation of a hundred or two

natives, and sit down at his ease, as contented as if every sinner was converted, while thousands around him, and but a few miles off, are eating each other's flesh, and drinking each other's blood, living and dying without the Gospel. Upon this subject it is my full determination to have some decided conversation with the deputation. For my own part, I cannot content myself within the narrow limits of a single reef; and, if means are not afforded, a continent would to me be infinitely preferable; for there, if you cannot ride, you can walk; but to these isolated islands a ship must carry you." In another letter he adds, "Did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very gods out of your museum, if it were necessary, to carry the glad tidings of salvation to those now sitting in darkness."

Influenced by these enlightened principles and truly Christian feelings, Mr. Williams, soon after his return from Rarotonga, projected and performed another voyage, the particulars of which have not been published, and will be found in the following letter—

To the Directors of the London Missionary Society.

Raiatea, Nov. 20, 1823.

"Dear Brethren in Christ,

"The following account of a visit to the islands of Rurutu and Rimatara, though short, will interest you, as it shows that the Gospel of Christ in these islands is like the leaven in the parable of our Lord, diffusing, with amazing rapidity, its sacred influence through the whole of the numerous islands in the South Seas; and the only,—I say again, the *only* human means that seems necessary to complete the overthrow of Satan's kingdom in the South Pacific Ocean, is that of going from island to island. Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the Gospel and its effects are desirous of instruction, and God himself is waiting to be gracious in blessing our labors, as the late accounts we sent home will testify. In addition to this, we now hasten to increase the joy of those who rejoice with us in the prosperity of Christ's kingdom.

"On the 10th of October, I left Raiatea for the purpose of visiting our station at Rurutu, and that in connexion with the church at Poropora. After a tedious voyage of six days, I arrived at Rurutu, and was happy to find the teachers and their wives well, and to receive a very hearty welcome from the inhabitants of that beautiful island. We reached it on a Friday, the day on which the teachers meet the baptized. When all were assembled in their neat and excellent chapel, I desired Mahamene to conduct the service as usual, without any regard to my being present. He did so; and I was much delighted. He commenced by reading a hymn, which the congregation sang

with much spirit. After reading the Scriptures, and prayer, he took out his text book, and read the following passage: '*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*' The address, though not methodical, was much to the purpose, and delivered with energy and feeling. He then said, 'If any one has a word of exhortation, let him speak.' Three natives successively addressed the meeting. Each of them quoted several passages of Scripture in the course of their addresses. The first speaker founded his remarks upon '*We are all children of the light, and not of the darkness,*' and exhorted all to walk as children of the light. Another spoke on prayer, and invited all to praise God that he had heard their prayers, and brought his servant among them. The third compared the happiness of their present with the misery of their former state, and warned them against being contented with nominal Christianity. Their remarks were pertinent, and were delivered with a warmth and animation, which I did not think the Rurutuans possessed. After this, I gave them a short address, expressed my joy at meeting them again, and exhorted them to go forward in every good word and work; and then concluded with prayer.

"The day following, I went through the settlement. They have several houses plastered, and many more in hand. I was grieved to hear that there had been another fatal disease among the few remaining inhabitants of this fruitful island, forty-eight persons having fallen victims to it, including the king. He has left a young son, and his death has occasioned another division. One party of chiefs wished Auuru to have the regency; but the majority chose the late king's uncle. Auuru and his party determined therefore to form a new settlement on the opposite side of the island, which they had done about seven or eight months before my arrival. Puna, one of our teachers, had joined Auuru, and Mahamene remained at the original settlement. I did not think it advisable to attempt a reunion of these parties, as I was not there a sufficient time to know the different influences which exist in the island, and the probable effect of such a proceeding. They expressed a desire to remain as they were, and I therefore explained to the teachers the advantages that might result from the separation, provided they were cautious in the management of their stations. Thus they might prove a stimulus to each other, and should there be a holy emulation, life and activity might result from it; but if, on the contrary, an evil, envious, party spirit was manifested by them, it would very soon be imbibed by the people.

"They had formed a missionary society, and had collected 400 bamboos of oil for their first year's subscription.

"On the following Sabbath, I administered the Lord's Supper for the first time at Rurutu. There were sixteen communicants; and both the narration of their religious experience, and their replies to my questions were simple, pleasing and satisfactory. All of them avowed their implicit belief in the Lord Jesus Christ, and their dependence upon him alone for salvation. I addressed them in the morning from our Saviour's words, 'Do this in remembrance of me;' Puna and Mahamene conducting the devotional parts of the service. In the afternoon, I preached from Hebrews ix. 11.

"After taking an affectionate leave, we returned to our vessel late in the evening, and set sail for Rimatara. As soon as we were near

the land, which was about 12 o'clock the next day, two canoes came off to inquire who we were, etc. From them we were rejoiced to hear that the people had embraced the Gospel, had built a large chapel, and were waiting the arrival of Mr. Orsmond to open it; he having been there before to settle the native teachers. We got on shore as speedily as possible; but it was rather a dangerous attempt, as we had to go through a very heavy sea. The teachers and people expressed much pleasure at being visited. We walked up to the settlement, where all the inhabitants have been collected. Their houses are very miserable ones, far inferior to any we have seen in other islands. I speak of the original native houses. Quite unexpectedly, however, a fine large chapel presented itself to view, which does the teachers much credit. It is a building upwards of sixty feet by thirty, well floored, and plastered, and with a very neat pulpit. The workmanship is as good as in any chapel in our own islands. We had service in it for the first time. *Faurava* read and prayed, and I preached from, 'Go into all the world,' etc. The women and female children were decently dressed in white cloth, and I believe every one wore a bonnet. All were very attentive; the old men with their beards, which, for want of razors or scissors were very long, as well as the young people. They were between 200 and 300 in number. The natives appeared to be living together in the greatest unity, and expressed much attachment to their teachers; whilst those good men seemed quite at home in their work. They have 130 children in the school, but are much at a loss for spelling books. All the adults are under instruction, but for the want of books they learn by rote. The children are taught by means of sand boards. I left with them forty or fifty copies of the Acts of the Apostles. They had formed a missionary society. I was much pleased with all I heard and saw at Rimatara. The station is in as prosperous a state as can reasonably be expected, and I trust the blessing of God will continue to rest upon it; but the want of means for visiting our out-stations frequently is a serious drawback from their prosperity."

The two voyages, of which a brief account has now been given, were made in the native schooner; and, although she was too small for the purpose, Mr. Williams, regardless of the inconvenience and peril to which he might expose himself, had resolved to employ her in a more distant expedition to the Navigators and other islands, which, with an ardor allied to impatience, he desired to evangelize. But just as this purpose had been formed, it was frustrated by the painful intelligence that their commerce to the colony, and, with it, the hope of retaining their vessel was destroyed. Through the intervention of some interested merchants at Sydney, the governor had been persuaded to impose a prohibitory duty upon South Sea tobacco, and to make other fiscal regulations which materially reduced the value of all Polynesian produce. This severe and unexpected check to the newly-created in-

dustry and enterprise of the leeward islands, burst like a tornado upon their inhabitants, and proved a source of extreme embarrassment and distress to Mr. Williams. Not only did it contravene his benevolent plans for the social improvement of the natives, and deprive him of the means of more extended usefulness, but it involved him in serious pecuniary responsibility, from which he could not now expect to extricate himself without loss. To complete the calamity, and consummate his own disappointment, Mr. Williams at the same time received a letter from the Directors, in which the speculation was condemned, and his conduct censured. But his spirit, though bowed down, was not broken. Thus beset with difficulties, he summoned a meeting of the chiefs to whom the Enterprise belonged; and, after ingenuously explaining to them the exact position of affairs, it was resolved to send her immediately to Sydney, laden with the most marketable produce they could collect, with an order to sell both ship and cargo. Great as was the trial of parting with a vessel in which he had already done much missionary work, and by which he expected to accomplish still more, and keenly as he felt the censure of the Directors, he was comforted and cheered by the conduct of the chiefs and people, who clearly understood the whole case, and neither attributed the failure to their missionary, nor evinced towards him the least diminution of confidence and esteem. Their resolution was promptly carried into effect, and, with sadness, Mr. Williams saw the ship, which had been associated in his mind with his brightest visions of the future, and whose image, as she lay "sleeping in her own shadow" within the placid lagoon, heightened inconceivably in his esteem the loveliness of the surrounding landscape, unfurl her sails, and for the last time pass the reef of Raiatea. "Satan knows well," he exclaimed in a letter to the Directors, "that this ship was the most fatal weapon ever formed against his interests in the great South Sea; and, therefore, as soon as he felt the effects of its first blow, he has wrested it out of our hands."

Mr. Williams's correspondence at this period is principally filled with this, to him, painfully interesting topic. In reference to the censure of the Directors he thus writes:—

"I am sorry that my conduct meets your disapprobation, and acknowledge the justice of all you say respecting a missionary entangling himself with the affairs of this life. But the benefit of others, not my own, was the sole object I had in view. Yet, should I get

free from this perplexity, I shall in future avoid any similar entanglement. But although I have thus expressed myself, do not conclude that there is no need of a vessel in the islands. Even as a means of preventing other vessels from trading with the people, it is invaluable; for, with few exceptions, they are the very arks of Satan. For my own part, provided the Raiateans could keep the Endeavor, I should deeply regret to see another ship enter the harbor. The perplexity, the sin, the desolation they occasioned is not a matter of small moment to those who desire the spiritual welfare of the people. We have great reason to fear such consequences, as soon as we are dependent upon other vessels for supplies. To this must be added the importance of visiting our out-stations, and introducing the Gospel into other islands."

In another letter, both the missionaries thus feelingly refer to the same subject:—

"The poor natives have had enough to try them, both as it regards their confidence in us and their own disposition. We should not, however, have obtruded this topic again upon your attention, but for the effect which the loss of the vessel has had in checking the spread of the Gospel; our missionary labors in other islands being now prevented by our not having the means of visiting them. Both the natives and ourselves fondly hoped to have made the vessel subservient to such a laudable purpose. What our various out-posts are to do, we know not; for unless a vessel is obtained, we cannot visit them; and unless our society or some other procure a vessel for this purpose, the work of God will not be half done in these seas. The harvest is truly ripe, and every island waits to submit to the sceptre of Christ, and unless Christians in England devise plans, provide the means, and continue those exertions which God has begun so abundantly to bless in these islands, it is not unreasonable to suppose that the King will take the talent from them, and give it to other servants who have proved more faithful to their trust.

"By recent communications, we hear that several of the islands, lately visited in the chiefs' schooner, have partially embraced Christianity, and are only waiting for a visit from missionaries in order to embrace it fully. But, alas! alas! the vessel must be sold, and there is no missionary ship to visit them, nor merchandize to tempt others to approach their shores. Nothing but the love of Christ and of souls can secure this, by tempting the spiritual merchants to purchase a vessel, load her with messengers of peace, and keep her afloat in the Redeemer's cause. How beautiful would a British flag appear on such a vessel as this! Men, brethren, and fathers, think of the jeopardy to which native teachers must be exposed,—think of the impossibility of increasing their number,—think of the errors into which the people may run who are instructed by the living voice alone, and have not in their hands the written word of God! One of us, long ere this, would have resided amongst those islands; but we could not, dare not sacrifice our lives, and those of our dear partners and little ones, without the prospect of permanent good, as we should have done in removing beyond the reach of civilized man, and the means of temporal support. Think not of the expense of such a ves-

sel. Remember the gods are to be her cargo, and your reward. Twice has the Lord God sent you these from hence and from other islands, and your eyes shall see yet greater things. Summon up all your eloquence to plead with British Christians for a vessel to take possession of the numerous islands in these seas for the sovereignty of the only Potentate. Separately considered, and compared with other spheres, no *one* of these islands is worthy of the sacrifice of life and property devoted to it; but *the whole of them*, considered collectively, are worthy of your utmost efforts, and demand, as the first-born of your society, a proportionate inheritance."

This, however, like former appeals on the same subject, drew back no response. In the existing circumstances of the Society, the sum required could not be spared for such an object, and a special appeal to the public was then deemed inexpedient. It required Mr. Williams's own voice to make this with success.

Prevented from accomplishing his more enlarged schemes of Christian mercy, he now devoted himself with renewed energy to the welfare of Raiatea. Amongst other useful devices, the missionaries resolved to set apart the first day of the year 1824 for religious services and public meetings. It was more especially intended to make this a day for the profitable review of the past, and a new starting point in the race of social and spiritual improvement. Accordingly, all ordinary engagements were suspended; and, after the more directly sacred exercises of the closet and the sanctuary, the remaining hours were passed in temperate festivity and social intercourse. This part of the arrangements was made upon a scale and in a manner peculiar to Raiatea. Upon a wide and elevated pier, which had been erected for the more safe and convenient landing or lading of goods, there were ranged four hundred tables loaded with food, on either side of which the people had seated themselves upon sofas of their own manufacture, "and did eat their meat with gladness and singleness of heart." At the close of their repast, which consisted of every provision and delicacy which their island produced, the more important business of the day was commenced by prayer. This was followed by a great number of short and serious speeches full of pointed exhortations to steadfastness and improvement in the ways of God. Tamatoa concluded this part of the engagements by expressing his approbation of the diligence of the people, and then added, "But let not our professions be like the bamboo, which, when lighted, blazes most furiously, but leaves no firebrand nor charcoal behind for future use! Let

not our zeal be like this, kindled in a moment, giving a great light for a season, and expiring leaving nothing behind."

Mr. Williams was never more at home than on such occasions. Living himself in the element of spiritual health and cheerful piety, it was his delight to cherish and diffuse these blessings amongst all around him. And he knew well how to connect the serious with the social; and, without diverging one step from the course of ministerial consistency, or ever casting aside his sacred vestments, to call forth the smile of gladness, and to convince the observer that between religion and gloom there was no natural alliance. On the present occasion, it will be easily believed that he contributed not a little to the interest and profit of the large assembly. Referring to it, he thus writes—"The day was spent much to the satisfaction of all. The number of tables covered with food of various descriptions was large, but there was no wine, no spirits. The juice of the cocoa-nut was their only beverage. Pine apples and bananas formed the dessert. No one was drunken, no one disorderly, but all appeared to be earnest in stirring up each other in the service of the Lord. There was sociality without voluptuousness—religion without gloom."

This meeting and other means of improvement were productive of good fruits. "Since the commencement of this year," writes the Missionary, "we have had to be thankful; for not a week has passed but many who were most abandoned have offered themselves for baptism; and from two to three hundred have thus made a profession of their belief in Christianity.

"The Lord's supper is well attended. Every celebration of that soul-reviving feast brings fresh applicants. We feel a pleasure in being able conscientiously to report favorably of their Christian progress as a body. If it be said that our station has not had the temptation to drunkenness which others unfortunately have had, we can reply that Satan made an effort in the General Gates, Captain Biggs, of America, which vessel came laden with spirits; but, after a vain attempt to sell and give away his distilled destruction at this island, he succeeded only so far as to decoy on board two or three women, with whom he cut his cable, and made all sail out to sea."

But although the people had been happy and advancing since their residence at Vaóaara, a series of unforeseen disasters had gradually prepared them for a change; and at length,

at the opening of the year 1824, the resolution was taken to abandon that settlement. This purpose, however, was not lightly formed. It was the result of long and anxious deliberation, and was ultimately almost forced upon them by their peculiar circumstances. When this position was first selected, the missionaries were not aware of its peculiar disadvantages. But these they had since learned by painful experience. To the eye, indeed, the lovely settlement, as it stretched along a rich selvage of land at the base of a lofty mountain, and commanded some of the best anchorage within the reef, appeared peculiarly eligible. But the people had not resided there long before the heavy blasts of wind, and the desolating torrents which burst upon them from the mountains, and had repeatedly destroyed or damaged their work, convinced them of the contrary. Still hoping to be able to defend their houses and plantations from these rude assailants, they patiently prosecuted their labors; but every year brought with it new calamities. Torrents and tornadoes laid waste their dwellings; and, in addition to these visitations from the land, the sea also, on several recent occasions, had risen to an unusual height, and made alarming encroachments upon the shore. Thus the property of the people was wasted, the beauty of the settlement marred, and their bridges, including some that were strongly built of hewn coral, and of which they were very proud, swept away. For a time, these evils were deemed less than those attending a removal. They were therefore endured. But at length, finding all defensive measures unavailing, the desire to abandon Vaóaara became universal. A general meeting was accordingly convened, the subject fully canvassed, and the resolution unanimously passed to remove to the windward side of the island.

Although this resolution did not originate with the missionaries, it received their cordial concurrence. In common with their flock, they had suffered severely from the mountains and the sea. But they felt far less for themselves than for the people; and, most of all, they dreaded the depressing effect of repeated and serious losses and discouragements upon their habits and improvement. But there was another motive by which the brethren were secretly influenced in recommending a removal. From the commencement of the mission, they had proceeded upon the conviction that the labors of the hand and the culture of the mind were so closely connected, as to preclude the hope of maturing the fruits of

righteousness amongst an indolent community. This had been their chief inducement for instructing the natives in so many useful arts. And experience had confirmed their calculations. Secular labors had yielded some spiritual increase. By counteracting the natural inertness of the natives, and by quickening into vigorous exercise their sluggish intellect, they had prepared the way for scriptural truth. The value of these labors was every day more obvious; and, in proportion as the missionaries became acquainted with the native character, the conviction had grown upon them, that, without a constant stimulus to labor, their minds would stagnate, and their circumstances retrograde. Of this they had marked with concern some premonitory signs, shortly after the failure of their commerce and the departure of the ship; and, from that time, they had clearly perceived the necessity of devising new means for preventing a relapse into their former supine state. When, therefore, it was proposed to commence another settlement, they instantly perceived its advantages; and, in the full assurance that its salutary influence upon all classes would prove much more than a compensation for its attendant toil and temporary privations, they consented to it without a moment's hesitation.

Soon after this resolution had been formed, the chiefs and missionaries made a careful survey of the coast, and finally selected, as the most eligible spot, a district on the windward side, and at the northern extremity of the island, called Utumaoro. This district was both extensive and fertile; it lay immediately opposite to an opening in the reef called the Avapiti, or double entrance, and then appeared, what it ultimately proved to be, an admirable locality for a missionary settlement. As soon as the site had been selected, a numerous band of natives removed thither; and having erected temporary huts on the beach, they began to clear the ground and collect materials. And this they did in good earnest. Nothing now was heard in that previous solitude, but the hum of busy industry, and nothing seen but the signs of life and energy. From various points in the adjacent mountains there resounded, from dawn till night, the heavy strokes of the woodman's axe, and here and there, through the thick foliage, trains of natives could be descried dragging through the rugged channels of the mountain torrent, with infinite labor and no less noise, the trunks of the giants of the forest, which had fallen by their hands. A different scene presented

itself along the coral strand. Here were to be seen the swarthy natives perched upon the masses of hoary rock which projected from the cliffs, and which they were either preparing to blast, or endeavoring to disengage; and at no distant intervals, the neighboring hills which never, since the undated period when they were forced up from the depths of the ocean, had reflected any sounds save those of the wild sea fowl, or the bursting wave, now reverberated with unwonted echoes: nature's loud applauses of man's meritorious toil. In truth, the very scenery seemed instinct with the same animation which inspired the people. From such a spot, it was not to be supposed that Mr. Williams could be long absent. He was, indeed, its presiding genius; and, although nothing was neglected at Vaóaara, where the mass of the population still resided, he was frequently rowed round in his boat to the opposite shore.

The happy consequences of this movement soon appeared, the fruit rapidly ripened, and the ennui and depression which were previously creeping over the community, speedily gave way to energy and hope. All entered zealously upon these new labors; and the missionaries beheld with delight, in the resolute spirit and cheerful countenances of the people, all of whom seemed directed by a common impulse towards a common object, the happy effects of their busy occupations. Public spirit and private emulation contributed to general and individual advantage. Their teachers had planned, and they were resolved to prepare a settlement which should far surpass, not only in its situation, but in its arrangements and erections, that which they were about to vacate; and, at the same time, there was much friendly strife amongst them, who should build the best house, finish it in the best style, and fill it with the best furniture;—a useful rivalry which Mr. Williams had endeavored to awaken, and which he did his utmost to encourage. And it will be readily believed that, amidst this excitement and exertion, no one moved in an element more congenial with his nature than he. In meeting the demands of the people, and carrying out his own plans of improvement, he found ample scope for those endowments, by which he was so peculiarly prepared for that part of the missionary field which Providence had called him to cultivate.

But while all classes were rejoicing in the prospects of the mission, and the brethren were reaping the reward of their toil, the bright scene around them became overcast, and the

mission families were unnxpectedly plunged into distress, by the sudden death of Mrs. Threlkeld. This was a dreadful stroke to her bereaved partner, but his sorrows were shared by others. Throughout their interesting connexion at Raiatea, she had maintained with Mr. and Mrs. Williams the closest friendship; and no plan was proposed for promoting the social or spiritual welfare of the native females in which she was not ready to co-operate. And by her fellow-laborers she was greatly esteemed, both for her work's sake, and for her own. This, with the effect produced upon themselves and upon the natives by this mournful event, will best appear from the following communication to the Directors.

Raiatea, June 2, 1824.

"Very dear Brethren,

"It is with unfeigned sorrow we inform you of the decease of dear Mrs. Threlkeld. On the 7th of March, 1824, she fell asleep in Jesus. It was to us an unexpected event, and has filled our hearts with grief; but we sorrow not as those who have no hope; our loss is her gain; she is with her Lord and our Lord, rejoicing with joy unspeakable and full of glory.

"Mrs. Threlkeld had been afflicted at seasons with tic doloureux for a considerable time. With this exception, she generally enjoyed an excellent state of health, till a month or two previous to her departure; but it was not until a week before her decease that she was confined to her bed. * * On the Friday before her death, she felt herself fainting, and sent hastily for Mr. Threlkeld. When she came to herself, she said, 'My dear, I thought I was dying. It is very hard to think of parting with you, and the dear children: but when the trial comes, the Lord Jesus will give me strength to say 'Thy will be done.' On the Sabbath she appeared to revive, and hopes were entertained of her recovery, and we left her about ten o'clock at night, expecting to find her better in the morning; but as we were closing an earthly Sabbath, she commenced a heavenly. About an hour and a half after our departure we were sent for, and found her in an apoplectic fit; and, had it not been for the crying of one of the dear children, she would have closed her eyes in death without any one being present. Mr. T. had been to her bed-side a few minutes before, and thought she was in a comfortable sleep. Judge then of his feelings when, on opening the curtains, he beheld the chief object of his earthly affections in the agonies, shall I say, of death? No! she had no agonies, no pangs. She fell asleep in Jesus. Every means of recovery proved in vain. Her spirit had quitted the clay tabernacle for 'a house not made with hands, eternal in the heavens.' Brother T.'s anxiety in his professional capacity having ceased, the affection of a husband for a most excellent wife resumed its seat in full force. He felt his situation, bereft of a help meet for him indeed, left a widower with four babes, one of them an infant at the breast, in a foreign land, thousands of miles from home, friends and country. But the Lord graciously supported him, and enabled him

to say, even in the paroxysms of his grief, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'

"I can testify, from what my eyes have seen as well as from my own experience, that the Lord is a very present and powerful help in time of trouble; that his promises are, if possible, more peculiarly precious here than in England, where you are surrounded by numerous friends. Is it because we have comparatively no other source of consolation, that the Lord affords his more immediate support to his faithful servants in a distant land?

"As soon as the painful news spread abroad, the king, chiefs, deacons, and most of the principal persons, came to sympathize with brother T. They sat up with us the whole of the night, and endeavored to administer all the consolation in their power. The conversation of many, while it afforded great comfort to the wounded spirit, evinced that they were no strangers to the source of a Christian's joy, and the objects of his hope, and that they 'had not received the grace of God in vain.' Surely it was a sight of no mean interest to behold the people mingling their tears with ours, and returning into our bosoms the consolations we had ministered to them. All the females were desirous of seeing the body, and dropping the tear of affection over one from whom they had derived so many advantages. Several of them were thus gratified.

"In the morning preparations were made for interment. Even Abraham's dead must be buried out of his sight. The people exerted themselves to the utmost to testify their esteem, and made a very decent vault by the side of the late Mrs. Orsmond, and our two babes. Everything was ready by three o'clock on Monday afternoon. The children looked for the last time upon their dear mother, cold in the arms of death. The coffin was screwed down, and we were preparing for the funeral, when a heavy rain obliged us to postpone it to the following morning. The body was then carried by the deacons of the church, preceded by the chiefs, and followed by Mr. Threlkeld and his children, Mr. and Mrs. Bourne, Mrs. Williams and myself, and the congregation. Mr. Bourne gave out a hymn and prayed. I then addressed the congregation from Acts ix. 39: 'Then Peter arose and went with them. When he was come they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.' After this brother T. himself addressed a few words to the people, and I concluded with prayer. All appeared deeply affected, and gave free vent to their sorrows. We endeavored to improve the event in several discourses.

"Mrs. Threlkeld was thirty-four or thirty-five years of age. She was, what every missionary's wife ought to be who goes to an uncivilized part, not only a Mary but a Martha, having her household affairs in good order, her table comfortably spread, her husband and children well provided for; thus adorning the doctrine of Christ her Saviour, and effectually preaching by her example to her own sex what they ought to be, and what they ought to do. In all the severe afflictions of my dear Mrs. Williams, Mrs. Threlkeld has shown her attachment by the kindest assiduity, and the most affectionate attentions. She is gone to receive her reward from him who will not suffer a cup of cold water given in the name of a disciple to pass unnoticed."

During this chequered period of "labor and sorrow," and while many of the people were necessarily drawn off from the old to the new settlement, it would not have been surprising had there been a remission of some of their educational and religious exercises. But there was none. The various streams of knowledge continued to flow on smoothly and steadily in their ordinary channels. All the classes, schools, and public services were maintained with perfect regularity, and the utmost care was taken to prevent the busy occupations of the hand from encroaching upon the time set apart for the improvement of the mind. In accomplishing this object, however, the brethren had great difficulties to surmount; but they were determined to surmount them, and they did so. The best effects followed this steady adherence to established plans; and one of these, which especially gratified Mr. Williams, was the spirit evinced at the missionary anniversary in May, and the liberal contributions, amounting to ten tons of oil, with other produce, which were then reported. Nor was he less cheered by the appearance and examination of the children on the following day, when 600 of them partook of their annual feast. "Would one quarter of these," he asks, have been in existence, if the Gospel had not been brought to these islands? No! the hands of their mothers would have been imbrued in their blood."

Shortly after this, Mr. Threlkeld sailed for England. Both the brethren, who were much attached to each other, and had, from the commencement of the mission, labored together with unabated confidence and undisturbed harmony, felt the separation to be painful. But as the decision of Mr. Threlkeld was deemed wise, Mr. Williams assented to it, and readily engaged to sustain the undivided labors of the station. And it soon appeared that he was fully equal to the task. Some idea of the course of his daily duties at this time, and of the quiet energy with which he discharged them, may be formed from the following short notes from his own pen.

"On the 7th of June, the week after our dear brother left us, we removed to our new settlement. My principal employment for the first two months was marking out the different portions of land, pathways, etc.; during which time the people were employed in erecting fences, clearing their grounds, and building their temporary residences. Every person in the settlement has a portion of garden ground attached to his house. We have not counted their fences, but suppose them to exceed three hundred. I thought it absolutely necessary to commence the plantations, to prevent their being obliged to visit their

lands. For the first three months, they were much engaged in erecting the temporary chapel.

"August 20—This day we interred one of our church members, of whom we entertained a good opinion, and hope to meet him at the right hand of Jesus, as the fruit of our labors. A few days before his death, he exerted all his strength, and came to the ordinance of the Lord's Supper, where he fainted away, but recovered sufficiently to eat and drink with us for the last time, in this world of sin and sorrow. This is the second member we have buried, and we hope that both of them are now rejoicing in heaven.

"September 7—We had a meeting of the chiefs and people to consider the general affairs of the settlement, and the best plan for our future proceedings. I wished that, as the fences were finished, our chapel should be commenced; but it was the unanimous desire that our house and the king's should first be erected, and this was decided upon.

"September 27—This day the people commenced our new house.

"October 26—Received a letter from brother Ellis, saying that he and Mrs. Ellis were at Huahine, on their way to America and England, and urging us to come up and see them, which we shall do if we have time and opportunity.

"We have had one large meeting since we came to our new settlement, at which many excellent speeches were delivered.

"November 1—We have commenced our schools again, but I am sorry to say they are not well attended, in consequence of the great scarcity that has recently been experienced in, I believe, all the islands.

"November 21—I have to-day baptized thirty-four persons, some of whom have lately come to reside amongst us. Our number of baptized is now about 900.

"December 4—Received letters from the deputation and Mr. Threlkeld, containing the intelligence that my boat, which was sent to Tahiti in March last, and never returned, having drifted a distance of 600 miles, reached Atiu, where the Lord, who is never at a loss for means to accomplish his gracious designs, had a work for them to do.

"I will now give you a short account of the state of the church. We are in number about 150, seventy of whom have been admitted since our arrival here. Applications for admission are so numerous, that we might easily increase the number three-fold, but find it very necessary to act with the greatest caution. The services have been tolerably well attended, and our out-stations are prospering. Auuru, the chief of Rurutu, has returned to Raiatea in 'the Haweis,' bringing with him a native to be instructed in the following things:—sugar boiling, the construction of a sugar-mill, salt boiling, the manufacture of tobacco, turning and the manufacture of lathes. I have taken the young man in hand and set him to work, and hope to have taught him these things in six or eight months. The chief delivered a very interesting address last Friday, which was listened to by all with fixed attention."

In a letter, dated November 8th, written to his sister Mrs. Kuck, from Huahine, during a visit to his beloved friends Mr.

and Mrs. Ellis, Mr. Williams thus concisely describes his own feelings and circumstances:—

"We are much delighted with our new settlement. The people have been busily employed, and our new house is nearly finished. The spiritual concerns of the station are prospering. We are happy in ourselves, happy in our work—that work prospers in our hands. I have completed the translation of Daniel, Ruth, and Esther, which are nearly through the press, and have Genesis and Samuel now in hand. We shall shortly commence our new place of worship."

But the following epistle to his revered friend, the Rev. Matthew Wilks, still more fully exhibits the position and proceedings of Mr. Williams at this period:—

"Raiatea, January 29th, 1825.

"Dear Mr. Wilks,

"I determined when in England, and sitting by your own fire-side, never to write to you, until I had something good to communicate, as you lashed some good lady for writing to you from abroad a long letter about nothing. I bless God that he has enabled me to communicate to you once and again that which you say is as cold water to a thirsty soul. As I have yet other good tidings, I once more take up my pen to address you. You must pardon all inaccuracies and excuse all digressions, though I know you will not allow excuses for want of time, etc., but if I had you by my side for one day, I should not need to offer the half of an apology. But to the point. I received from you a very kind and affectionate letter, for which I am much obliged. It arrived on a Thursday, and on Friday I read it to our large congregation, with extracts from publications, which afforded them much interest. I am happy that my letters gave you pleasure. You say, they smell a little of the cask: be it so, if the cask retain a sweet and sacred flavor. You once called me a *toad*,—now you make me a *cask;* but I am content if the gem be found in my head. I have nothing whereof to boast. As a sinner, a worthless sinner, I prostrate myself at the foot of the cross; and as a servant of Jesus Christ, I have not wherein to glory, save in that he has been graciously pleased to acknowledge and bless my labors.

"For the sake of avoiding repetition, as I must seize intervals for writing, I will divide my letter into sections. The first shall relate to ourselves; the second to the church, congregation, etc.; the third to the settlement; and the fourth to our out-stations. You have, no doubt, heard, with concern, of the precarious state of our health. Mine, I am happy to inform you, is of late much improved; but my dear wife is still very poorly. This is a great trial to us; but in every other respect, we enjoy a greater share of happiness than usually falls to the lot of man. We are happy in each other, happy in our work, and, with trifling exceptions, happy in the people among whom we labor. Our daily employment is as follows:—Every morning, Saturday excepted, at school from six o'clock to eight. Monday evening, we have conversation meetings; Wednesday evening, preaching;

Friday evening, we have a full meeting of the members and the baptized, when, after singing, prayer, and a short exhortation, the natives speak. At this meeting, every inconsistency of conduct is boldly attacked, the unruly are exhorted, etc. This is an invaluable meeting. On Saturday, the judicial proceedings of the week are settled, which generally occupy two or three hours. In all cases of importance, I like to attend to give advice, prevent injustice, etc. On Sabbath days, you know, perhaps, that we are fully employed. The natives, at six o'clock, hold a prayer-meeting. At nine o'clock we have regular service. After this, Mrs. Williams reads aloud some interesting work for our own spiritual edification, except any vessels are here, when I always preach in English. At one o'clock, the bell rings again, when we have a kind of catechetical service on the sermon preached in the forenoon. In the afternoon, there is another regular service, when I preach on subjects proposed by the natives. To explain this, I may just state that the baptized are divided into thirty classes, each of which, in rotation, names a subject for the following Sabbath. The last was the parable of the vine and its branches. (15th John.)

"You will say, perhaps, that this is nothing more than common employment, and not half what could be done. True; but you must recollect that a missionary in the South Seas is obliged to be a doctor of laws, physic, and divinity; for, since brother Threlkeld has left, attending the sick has become an additional duty. One comes in, and says, 'Come and mark the division of this district;' another, 'Come and settle this difference;' another, 'Come and show me where to build my house;' another, 'Come and mark out my windows;' another, 'Come and point out the direction of this pathway;' another, 'Come and bleed this man;' another, 'Come and sharpen this saw;' whilst another comes in the perplexity of her heart, and another in the intensity of her desire. These occupations, together with church-meetings, meetings for business, my own work, and public work, which I generally have in hand, pretty well fill up the day. Sometimes we steal an hour for a walk in the afternoon, or a sail in the boat; and at other times, we spend an hour with a class at one of the little feasts, which they have among themselves. You would be delighted with some of these. A great chief has just come in; indeed, I am now talking with him while I write. He has been troublesome lately, and using his endeavors to unhinge the minds of the people. Last Saturday, they invited me to one of their feasts, (which they always do) and he was present. There was an abundance of everything which the islands afford, and we were seated upon sofas, eating off tables. After our repast, conversation commenced, which is, I may say, invariably of a spiritual character, and tending to strengthen the bonds of their mutual attachment, and promote their edification. Just before I left, I spoke pointedly to the chief on the advantages of union and co-operation, which I illustrated by stating, that twenty men might easily draw a heavy log from the mountain to the sea, if all pulled at one rope and at one end; but that, if a rope were fastened to either end, and ten men pulled one way and ten the other, they would never get the log to the sea. He said, 'No;' when I immediately applied it to himself, and to his recent conduct. After I left, it appears that they had much conversation on the subject, and he has now come to confess his error and his sin, and promises in future to unite heart and hand as formerly.

"There are two visits I have not mentioned. The one is on Saturday afternoon, when, with one or more of the deacons, I walk through the settlement, to see whether the pathways are swept, the houses clean, etc. The other visit is paid about once a month, when a deacon and myself enter every house, to make observations and inquiries respecting its condition, the industry of its inmates, and the state of their plantations. My object is to incite them to habits of cleanliness and activity; but I am not very hard upon them now, as at present we have so much work in hand.

"My dear Mrs. Williams has obtained a tolerable proficiency in the language, and holds a meeting with about twenty or more of the most pious natives, which she conducts much to my satisfaction. They read a chapter verse by verse, and converse upon it. They then deliver their sentiments upon a topic proposed the previous week. Another work of my good wife is amongst the poor old women, the lame, the blind, and the deaf. These she has formed into a class, which she meets twice a week. She has induced them all to procure bonnets, which she has trimmed for them, and those who had no decent clothes, she has clad. A seat in the chapel is set apart for them. They are about forty in number.

"When this class was first formed, Mrs. Williams made a large feast for them. On this occasion, the speeches of the poor old women were simple and affecting. I will give you a few of them: 'We were as dead, now we are come to life;' 'We were old and decrepid, now we are young again;' 'We were despised and neglected, now we are sought out by our elder sister, and eating what our ancestors never saw or heard of,—English food' (the allusion was to some rice and treacle) 'in the house of the Oromedua;' 'We were dirty and ragged, now we have good cloth, and even coverings for our heads;' 'We thought our days were past, and that we should never come back again into the world; we were laid aside as castaways, but now we are beginning to live again. It is good we lived to see these days. To the word and compassion of God are we indebted.' They now have frequent feasts, at which I generally call, and spend half an hour with the old people. The plan originated with Mrs. Williams, and the management is entirely her own.

"We have lately had our new house built. Mrs. Williams's class of old people wanted to know what part they could do to it. At length they divided themselves into two classes, and made two fine large mats, one for the sitting, the other for the best room. Besides attending to these, she is continually employed cutting out gowns, teaching the females to sew, etc., and she is an excellent house-wife. Mr. Wilks would be delighted to see even the very floors of our habitation. Come in who will, we have always a comfortable table to spread before them; and, as I have no reason to inquire, 'What shall I eat, what shall I drink, or wherewithal shall I be clothed?' everything being admirably provided, I can, with undivided attention, apply myself to the various duties I am called to discharge.

"Our house, which is just finished, is a very excellent one indeed. It is sixty feet long, and thirty wide, and divided into three rooms in front and five behind. As all is frame-work, it will last for years. Our doors are panneled, and the plastering and flooring is well done. In front we have folding doors down to the ground, and a fine deep

veranda. It is situated at the foot of a hill, and commands a fine view of the settlement at Tahaa. Around the house, we have fenced in about an acre of ground, which grows every production of the island. At the back of the house is our plantation for yams, and in the front a neat bathing-house. A fine spring feeds a stream of water that runs through the centre of our garden, and enables us to irrigate our taro beds at pleasure. But enough of this:—though I write these particulars to you because from you I received an especial charge to be an example to the natives in all these things.

"I must now refer to our church and congregation. The former is increasing greatly; and, although our discipline is decidedly of the strictest order, we have not had reason to separate one from our communion since we came here. I will state our terms of admission as briefly as possible. Moral conduct is indispensable. The slightest immorality separates even from the recognized body of the baptized, and, of course, from the still stricter fellowship of the church. A busy-body or a mischief-maker would be included in those who walk disorderly, and be rejected. We also expect diligence in attending the means of grace, combined with a knowledge of the way of salvation, including the death of Jesus Christ as the only atonement; the condemned state of sinners without an interest in that atonement; and the necessity of faith in the merits and mediation of Christ, evidenced by hatred to sin and love to holiness in its genuine fruits. It has been exceedingly difficult to drive them from dependence on works as a ground of acceptance with God. Some few have employed artifice to obtain admittance; but we are generally able to detect such. From this circumstance and for other reasons, I am decided in my opinion, that the present state of the islands is such as to require the strictest discipline; but, after all that we can do, I cannot write to you in glowing terms of the piety of the people. There is a lamentable want of some features, which we should desire to see; and, notwithstanding the general profession of religion, and the great attention paid to externals, we have often anxious doubts and fears respecting them. We too much resemble the beautiful form of Adam, as it came from the hand of God before he breathed into it the breath of life. We want more of the life-giving Spirit's influence breathed upon us, to infuse the vital principle into our souls. Blessed be God that so strong a conviction prevails in England of the necessity of the Spirit's influence, and so many thousands pour out incessantly their ardent prayers for that inestimable bestowment. This is a favorable omen. Surely such prayers will not be unanswered. 'Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow forth.' But, blessed be God, though I thus write, there are some lovely exceptions. Yet 'much would be more,' you know, all the world over.

"Our congregation is both large and generally very attentive. There are some that discover an indifference, which inflicts a wound in my heart. The schools are also pretty well attended, but we are obliged to keep our shoulder to the wheel."

The writer then gives a succinct history of the new settle-

ment, which has already been supplied from other sources, and adds:—

"Our present station is from three to four miles in length, and every individual has from one half to three quarters of an acre of ground attached to his house. The settlement, of course, has its inconveniences; but its advantages greatly preponderate. It is by far more healthy than our former station; we have always a fine cooling sea breeze; every one has his portion of land; and it stands in a position about equidistant from the principal districts into which the island is divided. The greatest inconvenience is felt in one or two localities, where there are no runs of water in dry seasons; but as we can get excellent water anywhere by digging from four to ten feet, we supply this deficiency by erecting pumps. Our new station will far surpass our old, in all respects, except in the two beautiful streams of water which ran through it; but even this will have its advantages: for now, instead of common bathing-places, there will be a private bathing-house within each inclosure, many of which are already built. There will be one broad common pathway throughout the settlement, as nearly straight as we can make it. On either side of this stand the houses, each of which has a small garden before it, with a walk down the centre, communicating with the general pathway.

"But you will tell me I am building castles in the air; a second tower which will cause confusion of tongues. To this I can safely say *no*. If life and health are spared, with the blessing of God, we shall soon effect all that we intend. The people are of one mind and one heart, and are bent on doing what I desire, and are pleased with the plans I propose. Had you been present at the meeting convened to settle the dimensions, etc., of our chapel, the animation glowing in their countenances, the unanimity prevailing in their speeches, would have caused you to say, 'This people will effect great things.' Not indeed but what they frequently promise more than they perform, yet I do not think I ever saw them better pleased or satisfied, or more bent upon anything, than they now are upon having a comfortable and respectable settlement.

"I told you before that the baptized were divided into classes each consisting of from twenty to thirty persons, (i. e. about ten households) and that they frequently meet for social and religious improvement at what we call feasts. To facilitate these meetings, which have proved very useful, and to prevent the inconvenience of carrying tables, sofas, etc., from one dwelling to another, they are now erecting, at regular intervals throughout the settlement, houses for this purpose. To show you the readiness with which they will adopt my plans, and abandon their own, I will mention a little circumstance which has recently occurred. The natives had fixed the frame of one of these houses, and then came to request me to go and look at it. As soon as I saw it, I told them that it was a low, insignificant, bad house, and advised them to pull it down, throw aside the posts, obtain new ones, and build a larger and more substantial edifice. About a week afterwards I was requested to visit the spot again, when I was delighted to find that they had obtained new posts, and were building just such a house as I had recommended; and though, after this, when I came to mark out the doors and windows,

they were obliged to alter almost every part, they did it without a murmur, and as cheerfully as an affectionate child would run to execute the wishes of its father. As this is the first house of the kind that will be finished, I have promised them hinges and nails for the doors, which my good friends at Birmingham, through Mr. East, have supplied in great abundance. Besides this, I shall give them paint. My object in so doing is—that if this house is well made, every man in the settlement will aim at the same excellence, and not be content without it. We have only to make anything popular, and we can then effect it.

"The next point on which I promised you some information is the present condition of our out-stations. From Rurutu we have lately received glad tidings, and the chief has come again, with a native whom we are instructing in many useful arts. As soon as he came, I set him to work, and though he has been here but six or eight weeks, he can make a good panneled door. He is now learning to turn. From Aitutaki and Rarotonga we have obtained the most pleasing information by the return of my boat's crew, who we supposed were lost. Poor fellows! they were for seven weeks reduced to dreadful extremities, but yet maintained family worship night and morning, and, while it lasted, cooked their food on Saturday for the Sabbath, which day they spent in the sacred exercises of singing, reading and praying. They were compelled at length to eat the husk of the cocoa nut soaked in oil, and upon this they subsisted for some time, until, almost in a state of starvation, they reached Atiu, and God sent them there just at the period when their presence was required to aid the teachers, and turn the people from their idolatries. By them we have heard also from Aitutaki, where now 'lions and beasts of savage name put on the nature of the lamb,' and the lovely little island exhibits a fine settlement stretching along the beach, which is lined with pretty little white cottages, having a fine large chapel in the centre. This interesting station I shall nourish as a father does his own offspring. We have there a fine spirited native teacher, named Paumoana. These things afford great encouragement, and constrain me to ask, 'What am I, or what is my father's house, that I should have been brought hitherto?'

"From Rarotonga our men have brought us the most pleasing news, with ocular demonstration of the triumphs of the 'mighty Gospel.' All idolatry is abolished in this populous island. They have erected a chapel 106 fathoms in length! Perhaps you may say I have made a mistake, but I have not. It is upwards of 600 feet long, and all the people cannot get into it. It is crowded within and without. The messengers brought with them a few idols; but they say a house nearly full is waiting my arrival. Here is a fine field, *ripe* in the fullest sense of the word—'*white* to the harvest.' How short a time for accomplishing such great things! What encouragement for all to work while it is called to-day; for what greater encouragement can be given to the spiritual merchant than continued gain? Dear Sir, spend your latest breath in advocating the cause of Christ among the heathen.

"We propose to make our annual visit in a few months, when I intend to seek for two islands to the westward of Rimatara, called Rutai and Tuauai. I am now much employed in translating Samuel,

and writing sermons and skeletons for the chief of Rurutu to take back with him.

"I remain, etc.,

"JOHN WILLIAMS."

At no part of his life were Mr. Williams's missionary qualifications developed more fully than at the opening of the year 1825. At that time, it devolved upon him singly to direct the proceedings of the people, and to discharge the duties of the station. But in doing this, he reaped an abundant reward, both in his work and from it. Indeed, he had never before found so much to repay, and so little to impede his exertions. The current of prosperity flowed on with constantly accelerating force through ever-widening and deepening channels, and abundantly refreshed the eye and the heart of the devoted Missionary. Never so buoyant as when pressed with weighty labors, he was now surrounded by precisely those circumstances in which his energetic spirit found a suitable sphere, the freest scope, and its richest enjoyment. And it was now that the best and fairest features of his character were most conspicuous. This may be discovered in his communications; all of which, at this period, like those just inserted, present images of surrounding scenes, as true as they were beautiful; while the sacred principles and spiritual excellencies which sustained his efforts, although rarely seen above the surface, or protruded upon his correspondents by any direct references to personal experience, were yet distinctly revealed through the same lucid medium; just like the tranquil and transparent waters of the lagoon, which not only reflected the bright hues of heaven, and the rich vegetation which fringed its shores, but at the same time enabled the eye to penetrate its crystal depths, and distinctly discern the coral forests which flourished there.

Writing to the Directors, February 2nd, 1825, he thus expresses his feelings:—"Our difficulties, as it respects food, are now overcome. Many plantations already yield their fruit, and are richly repaying the laborer for his toil. I plucked the first ripe pumpkin in our garden last week. It weighed 110 pounds. I have not heard a murmur from one end of the settlement to the other for some time. A general satisfaction prevails, which I hope will continue. With one mind and one heart, we commenced our new chapel last

Monday, which all wished to finish by May. Many new houses are in hand since I wrote, which are carried on with spirit. If the union, attachment and industry, now manifest, continue, we shall soon have our new settlement in every respect superior to our old one."

But the brightest feature of this busy scene, and that which yielded Mr. Williams the most solid satisfaction, was the progress of the people in knowledge and piety. Never before had the means of instruction yielded a larger increase, or the worship of God been observed with deeper seriousness; another evidence, were it demanded, that his secular avocations were not conducted in a secular spirit, and that his plans for promoting the temporal welfare of the people, as they had been formed in subordination to higher objects, were sanctioned by the God whom he served. "I beheld," he writes, "with admiring gratitude, the work of the Lord amongst us; and desire, with the deepest humility, to ascribe all to the praise and glory of his grace. I am thankful that I can write with truth in the most exalted terms of the diligence, union, and attachment of our people. At present, certainly, a most excellent spirit prevails, very generally, yea, universally, which I pray God to continue amongst us. Dear Mary, I am sorry to say, has but a poor state of health; but, with this exception, we are really happy in ourselves, our work, and our people, who manifest the most cordial attachment; and everything is prospering at home and abroad. Oh! what cause for gratitude and devotedness to the gracious Master we serve."

All Mr. Williams's letters, about this time, were replete with details substantially the same as those furnished in the preceding pages; and they indicate most delightfully the sacred satisfaction with which he surveyed the fair scene then rising up around him. But much as he rejoiced in the social and spiritual progress of Raiatea, he was still more elated by the intelligence received at this auspicious season from Rurutu, Atiu, Aitutaki, and Rarotonga; and which not only supplied new demonstrations of the power of the Gospel, but, by showing the efficiency of the humble agents who had been selected for this service, gave additional impulse to his benevolent desires, and confirmed the conviction previously entertained, that could he command the means of reaching their shores, he might plant the tree of life by similar hands upon all the islands of the South Pacific Ocean.

The signal success, however, which crowned these evangelical efforts, must, to a great degree, be ascribed to the circumstance, that the agents employed possessed, in addition to decided piety, an amount of useful knowledge and mechanical skill, which secured for them, from the very first, an ascendancy over their untutored brethren, and which stamped upon their earliest labors a value apprehended and appreciable by all. And this was an object which Mr. Williams always kept in view when selecting natives for such a service.

This intelligence from the south revived with augmented strength Mr. Williams's long cherished desire to possess a missionary ship; and, as his esteemed coadjutors in the leeward islands warmly seconded the movement, a formal communication on the subject was made to the deputation shortly before their departure. The result was that Messrs. Tyerman and Bennet recommended the Directors to authorize the missionaries to charter a vessel for a limited period annually, a recommendation in which the board concurred; and, although a hired ship and a short annual voyage came far below his desires, Mr. Williams greatly rejoiced in the decision of the Directors, and at once resolved to make the utmost of it. As might have been expected, the first visit determined upon was to the Hervey Islands; and, in the autumn of 1825, "the Haweis" was chartered for this purpose. As Messrs. Williams and Bourne had visited the group in 1823, it was deemed proper by their brethren that one of them should now undertake the service. Both were willing. Mr. Williams was even anxious to go, and most naturally, for the Rarotongans had sent to him a special invitation to their island, accompanied by the promise, that on his arrival, they would cast all their rejected idols at his feet. But besides this, he wished to avail himself of the opportunity of searching for other islands, with the names of which he had been long familiar. But the lot fell upon his more favored brother; and, subsequently, he had satisfactory reasons for concluding that "the whole disposing thereof was of the Lord." Raiatea required his presence; for, although much had been done at the new settlement, much remained unfinished, in the completion of which his superintendence was essential.

Although few missionaries have deserved censure less, it is not surprising, considering the influence which Mr. Williams had now acquired at Raiatea, and the extent to which his

presence and labors there counteracted the vicious propensities of disaffected natives and immoral visitors, that by some his conduct should have been misrepresented and his character maligned. This, in general, would not have caused him a moment's uneasiness. Aware of the principles and animus of his calumniators, of the utter falsehood of their accusations, and of the limited currency which these could obtain in the islands, he would probably have never written a line on the subject, had he not been informed that some communication affecting his character had, unknown to himself, and evidently from unworthy motives, been made by the Tahitian consul to the British government. This drew from him the following letter to the Directors, which is valuable, not only as a vindication of himself from the particular charges to which it refers, but still more so for the light it throws upon the principles which regulated his own proceedings, and for the evidence it supplies of the value of missionary supervision over the judicial proceedings of a people just emerging from barbarism. The insertion of this document here is rendered the more necessary by the circumstance that the calumnies for which it accounts have been since reproduced, in a new garb, just as if the transactions so dishonestly perverted, and so long disposed of, were previously unknown, and had but recently occurred.

"The first charge," writes Mr. Williams, "which is brought against me relates to the ——;* and I assure you I feel a peculiar delicacy in mentioning this subject, lest I should injure Captain ——; but I am under the necessity of laying before you a plain and faithful statement of the case, because it has been reported to the British consul at Tahiti, that the natives fastened ropes to the stern of the ship, and either did, or attempted to drag her on shore. Now the circumstances of the case were these:—While the —— was here, it was discovered that three women were on board; but by what means they came there was unknown. The king, Tamatoa, wrote several letters, and sent messengers to the Captain, who took little notice of them. At last, however, two natives were permitted to search for the women in the hold; but it was a mere farce to send them for such a purpose into the hold of a large vessel. The search therefore was vain, and all pacific measures taken by the king had proved useless. Things continued in this unsatisfactory state up to the time when the —— was about to sail. She weighed anchor; but, as it blew a gale of wind, she failed in her attempt to clear the harbor. As soon, however, as the people saw that their women were to be carried off, they were exceedingly exasperated. The whole settlement was in a ferment, and the king and chiefs convened a meeting, at which I was

* For obvious reasons the names are omitted by the compiler.

requested to be present. At this meeting two propositions were discussed:—the first was, to seize the boats, when they came on shore in the evening, and detain the crews until the women were given up; and the second, to board the vessel, secure the sailors, and search out the women. After considerable altercation on the subject, they appealed to me for my opinion. I advised them, on no account, to carry either of the propositions into effect, as very serious consequences would follow—lives be lost, and their reputation stained. On the contrary, I suggested that the king should write again to the Captain, protesting against the capture of the women, and informing him that if he took them away, he and his chiefs would write to the British government on the subject. I also engaged to write to the same effect to the owner of the vessel. Very general approbation was expressed at this proposal, and it was adopted. On the following morning, however, numbers of the natives flocked on board the vessel, entirely unknown to me; and, as I had occasion to see the Captain, I went off shortly after, and to my utter astonishment found the decks crowded. I said to Captain ——, 'Why did you admit so many natives on board?' He said, 'I suppose there is no danger;' and having answered that there was none, I requested him to go with me below. When he had got into the state cabin, I related minutely what had taken place on shore, and the advice I had given to the people. He assured me that he was extremely sorry, that he knew not that the females were on board, and that, if they were, he would send them back that night, and requested me to use my influence in clearing the ship of the people. I then called down the king, who was waiting on deck, and acquainted him with what had passed, and requested that he would order every one on shore immediately, which was done. The women were given up, and a polite note sent with them from the Captain. I certainly think that my going on board at the time was a very providential occurrence.

"Another report has been circulated from the same quarter, that we have the Inquisition here—that noses and ears are cut off, eyes plucked out, and other cruelties practised. These reports it is, I suppose, quite unnecessary for me to contradict. A greater degree of religious liberty is not possessed by any persons on earth than is now enjoyed by the Raiateans, and a person more attached to the cause of religious liberty than myself is not to be found. There has not been a public meeting held, a person judged, or a punishment inflicted, since the mission was established, with which I am not acquainted; and I positively affirm that never has anything of the kind taken place. It is true, indeed, that a proposal was made to cut off the ears of the women who went on board the ——; and my consent was asked. This of course I refused: but I did consent to the shaving of their heads. A short time since, some of the people endeavored to extort a confession from an old offender, by using what the sailors call 'a Scotch winch,' which is made by passing a rope round two posts, placing the culprit in the middle of the rope, and then twisting it with sticks. As soon as I heard of this, I remonstrated with them on the impropriety of such methods. They said that it was a very quick and effectual way, and seemed much pleased at having discovered it. But I was firm, and insisted that it should not be repeated; and it has not been. This was the only mode of torture ever used

at Raiatea; no one was hurt by it, and when I condemned it, it was laid aside."

The spirit of the people and the state of the settlement continued to present, down to the close of the year 1825, the same animating features which had cheered its commencement. Acting upon the wise principles which guided him in forming the first station, Mr. Williams endeavored, no less by his own example than by suitable exhortation, to induce the people to build their habitations and arrange their gardens in a superior style. But his chief anxiety now centered in the rising sanctuary, which he had resolved to erect upon a plan, and to execute in a manner, far surpassing any edifice yet seen in those islands. But to the accomplishment of this object nearly twelve months were devoted. This far exceeded the period proposed; but the delay was occasioned by the extent of the work, and the numerous additions made to the original design. The dimensions of the building were 145 feet by 40. Every part of it was substantial; the floors and plastering were superior to anything of the kind yet attempted, and the front presented the novel, and, to the natives, imposing spectacle of two handsome folding-doors, and nine windows arched and glazed. The interior was exceedingly neat and commodious. It was furnished throughout with pews and benches, all of which were free. But the pulpit was Mr. Williams's *chef d'œuvre*. This was an octagon with concave corners, and it was placed in the centre of a spacious pew of corresponding form. Both within and without, paint, which Mr. Williams had purchased from ships at a high price, was plentifully used to preserve and beautify the building. Of course, in the new departments of painter and glazier, his talents were again called into requisition.

The position occupied by the chapel was conspicuous and commanding. It stood preeminent among the various other structures around it; at once the sign and centre of that great moral transformation which had been effected by the Gospel. As it was the first edifice which could be descried in the distance, and the most imposing in the settlement, it proclaimed with silent, but impressive significance to every vessel that approached the island, and to every stranger who trod those shores, that what was there beheld of industry, order, civilization, and enjoyment, were the precious fruits and glorious achievements of Christianity.

On the 8th of February, 1826, this noble building was

opened for Divine service; and a large influx of visitors from the surrounding islands united with the Raiateans, in the solemnities and festivity of the day. The sermons, which were preached by Messrs. Bourne and Williams to an immense multitude, appeared to produce upon the minds of many a deep and salutary impression. One very gratifying circumstance referred to on this occasion was, that, during the erection of the material temple, many "living stones" had been added to the "spiritual house." For some time past the church had received accessions to its number at every church-meeting; and at no former period of Mr. Williams's labors did God give more powerful testimony to his own word. In November, 1825, he writes, "Our church is considerably on the increase;" and five months after that, he makes a similar statement, and adds, "The outward conduct of our members is, generally speaking, very consistent. Since the formation of the church, we have had reason to separate only two or three individuals from our communion; yet we are as vigilant as possible, and do not spare an individual whose inconsistency has been established, though doubtless there is a great deal of secret sin with which we are unacquainted. The people continue to show us much attachment, and are very diligent in attending the means of instruction. Every sermon they hear furnishes a subject for public conversation. This evening I have catechized three classes on sermons which they heard seven or eight months since, and every one was enabled to repeat some part, either a general division or a subdivision, or a practical observation, or a sentiment. In the same public way I examine their progress in reading. This is absolutely necessary, as in all the islands they commit so much Scripture to memory, from merely hearing it, that unless frequently and carefully examined, they will repeat chapter after chapter so correctly, and appear to read with such fluency, as completely to deceive any one. Some whom I have lately detected in this have been severely chided, and are now put upon a new plan which compels them to learn to read. This has caused a great stir, and now they have book in hand night and day. My dear Mrs. Williams continues her meetings with the females, and they are of great advantage. It is also with pleasure I inform you that I have completed the translation of the Hebrews and Revelation. The first Epistle to the Corinthians will, I hope, be finished by the latter end of May."

From the day of its discovery, Rarotonga had shared largely in Mr. Williams's thoughts and anxieties; and, although he felt considerable confidence in the native teachers whom he had left there, especially Papeiha, he was well aware that, without European missionaries, the advances of the people in knowledge, civilization and piety would be comparatively slow and superficial. Under these impressions, he had applied to the Directors soon after its discovery for an efficient laborer; and, as the deputation seconded this application, Mr. and Mrs. Pitman were immediately appointed to this new station, and reached Tahiti at the close of 1825. Great was the joy with which Mr. Williams received the intelligence of their arrival, and he lost no time in giving these fellow-laborers a cordial welcome to the South Seas. With this view, he went immediately to Tahiti; and shortly afterwards, Mr. and Mrs. P. became inmates of his own family. The first impressions which these strangers received of Raiatea and its missionary will be best conveyed to the reader in Mr. Pitman's own words.

"My acquaintance with our beloved brother," he writes to the author, from Rarotonga, May 19, 1841, "commenced in December, 1825, when, hearing of our arrival at Tahiti, he came to fetch us to remain with him at Raiatea until an opportunity offered of proceeding to our destination. During our residence under his roof, we were treated as part of his family, and most cheerfully did he assist us in everything connected with the great work to which we had devoted our lives. Raiatea was then in its glory, and our souls rejoiced to see the triumphs of the Gospel in that island. Here we were witnesses of the indefatigable labors of our beloved brother, whose whole soul was engaged in the missionary enterprise. Often, as you may suppose, our conversation turned on the all-important topic of the world's salvation. It was only to start the subject, and a fire was kindled in his heart not easily extinguished. I think I may safely say, nothing occupied more of his thoughts than how he, in conjunction with his brethren, could extend the knowledge of Christ and him crucified to the numerous islands which stud the bosom of the Southern Pacific. Various were his attempts, plans and contrivances, to get a vessel suited to the purpose of visiting the islands where he lost his life. 'It appears to me,' said he, 'Pitimani,* to dwell among this handful of people,

* "He always spoke to me by Tahitianizing my name."

and to confine one's time, talents, and energies to this contracted spot, to be throwing one's life away. I cannot endure the thought. Tens of thousands perishing in islands not very remote, and to be confined to a solitary island with a few hundred inhabitants! It grieves me to my very soul. Something *must* be done; and if the London Missionary Society cannot do it, it must be sought elsewhere. Had I a ship at my command, not an island in the Pacific but should (God permitting) be visited, and teachers sent to direct the wandering feet of the heathen to happiness—to heaven.' His ardent soul winged its way from island to island, and only wished for means to carry the bread of life to their perishing inhabitants. It was in vain to raise objections. The thing was so clear to his own mind, that he could not for a moment doubt its practicability. He was the very man for the work. His desire was ultimately obtained by the building of the Messenger of Peace at Rarotonga."

The ardent zeal of Mr. Williams, which so early impressed the mind of Mr. Pitman, found no repose, but merely excitement, in his previous successes. Greatly as he rejoiced in what had been done, he was far more deeply affected by what remained undone. This state of mind frequently amounted to uneasiness and anxiety. The dissatisfaction which led him at an earlier stage of his labors to request a removal from Raiatea frequently returned upon him; and rarely did his thoughts traverse the ocean, and light on distant but still degraded lands, without reviving his former feelings. He well knew the cause of the restriction which he deplored; and, in calmer moments, could not withhold his approbation from the prudential course of the Directors; but, at other times, and while contemplating the subject through the medium of his own glowing zeal, he could scarcely restrain his indignation against the economy which, in order to save a few hundreds of pounds annually, would allow the myriads of the heathen, to whom he was anxious to convey the Gospel, to sit and die in darkness. This urged him to write frequently and freely on the great theme of Christian evangelization; and few of his letters are without a reference to the prevailing desire of his heart. Thus, in August, 1826, he writes to the Directors.

"We have received your communication approving the arrangement made with the deputation for visiting the outstations; but it must be recollected that the sum placed at

our disposal was intended for a voyage to the Hervey Islands, Rurutu, etc. But new stations will entail new expenses; and I would enforce on the minds of the Directors the necessity of extending. Here are missionaries laboring within narrow spheres, with thousands on every side waiting ready to receive the Gospel. Fifty native teachers might be obtained from our churches. With a trifling additional expense of £500 to £700 a year, our labors might be extended tenfold. The Marquesas, Navigators', New Hebrides, New Caledonia, New Guinea, etc., could all be obtained by us. Why cramp us, with all the means, but money, at our command? Of the islands we have visited, Rurutu, Aitutaki, Rarotonga, etc., it may almost be said, 'We came, we saw, we conquered.' And if such success has attended us at those islands, is it not reasonable to expect similar successes at other places? The general method is, for masters to urge their servants to duty: it is the reverse here. We have to urge you."

Referring to the same topic, he thus expressed himself in a letter to Mr. Ellis of the same date. "I have written to Mr. Hankey, showing how desirable it is to extend our means of usefulness. We could supply fifty native teachers from our various churches, and extend our labors ten-fold if we had the opportunity. How are we cramped!"

But anxious as Mr. Williams was to widen the range of his exertions, he was unable to do so until the following year. In the mean time, however, Raiatea reaped the fruit of his continued labors, and was additionally benefited by the valuable aid of Mr. and Mrs. Pitman, who relieved him of the superintendence of the children's school, and thus enabled him to introduce other plans of usefulness. And this was necessary; for, as the settlement advanced, and the demand for labor was proportionably diminished, its vigilant superintendent perceived the importance of devising new expedients to stimulate the industry, and improve the circumstances of the people. With this view, he resolved to learn, that he might be able to teach, the manufacture of rope. Preparatory to this, however, it was requisite to find a substitute for flax, which, though indigenous in New Zealand and some other islands, did not grow at Raiatea. But this was soon discovered in the fibrous husk of the cocoa nut, and the stalks of the banana, which proved, after proper preparation, an excellent material for the purpose. Having, therefore, made a winch,

and other necessary machinery, he soon succeeded; and as the rope and cordage thus prepared were readily purchased by masters of vessels, and brought an ample remuneration for labor, he was not a little gratified by the result of his experiment. How Mr. Williams acquired this knowledge, and constructed the apparatus, we are not informed. The only explanation of this, and similar transactions, must be sought in the inventive power and endless expedients of his active and devoted mind.

The subjoined letter, written in November, 1826, to his family, presents, with other information, another phase of this remarkable man's labors at Raiatea, and at the same time, will make the reader more familiar with the habits of thought and the amount of Scripture truth prevalent amongst the people of his charge. Whether discussions, like those of which he has here furnished a specimen, were the best adapted method of instruction for a people in their immature state of knowledge, the reader must judge for himself. If, however, in adopting such a plan, Mr. Williams erred, that error will not be harshly condemned.

"I have much to say to you, but I scarcely know what to write, for several reasons; especially because there is danger of saying too much, or saying too little. In the first place, I may tell you that we purpose going, for a few months, to Rarotonga, to assist Mr. and Mrs. Pitman in forming a settlement, and arranging the affairs of the station, etc. They are two right-minded missionaries, but weak and delicate. You will be pleased to hear, that we have sent home from our Missionary Society at Raiatea nearly £300. The children's subscriptions, for this year only, amounted to £30. The total sent in is for two years. In addition to this, we support our six native teachers at the out-stations. I am inclined to think, that few of your English churches excel us in this respect.

"I will now give you an account of a meeting which we held last night. It is a specimen of numerous other meetings of the same kind which I have held with the people. The subject of conversation last night was the Divinity of Jesus Christ. The meetings are always opened by prayer. I preside, as a matter of course;—state the subject for consideration;—occasionally propose a question, start an objection, or throw out a remark, as circumstances may dictate. The following is an accurate report of what passed last evening:—

"'I firmly believe,' said the first speaker, 'that Jesus Christ is God as well as man.' 'Are you not mistaken?' was the reply; 'was not Jesus man and man only?' 'I believe,' rejoined the first, 'that Jesus was really man, for he had both the body and soul of man; but he was God as well as man, for he took on himself the form of man. If he had been only man, he could not have died for sinners.' 'Is not that a proof,' asked another, 'that he is not God? If God, why

die?' First speaker: 'His dying only proves him to be man; his rising again proves him to be God.' 'And if,' added another, 'he was only man, why so much ado about his death? Many have died cruel deaths; Paul was beheaded, and Peter was crucified, but there is not so much said about their deaths.' 'Ah but,' rejoined another, 'lately Tuihe died among us, and there was a great ado about his death:—what he said, and how happily he died.' 'But stop,' cried one, 'did the sun hide himself in darkness at Tuihe's death,—did the rocks rend at Tuihe's death,—did any exclaim at Tuihe's death, *Truly this was the Son of God?*' 'But did not Jesus eat food when on earth, and will God eat food?' 'I say,' was the answer, 'he was man as well as God,—therefore did he eat food.' 'Give us some other proof that he was God,' said another. 'The various miracles that he wrought,' was the reply. 'But did not Peter and all the apostles work miracles?' 'Yes, but they did their miracles with borrowed power; and, when they returned, did they not tell Jesus that they did all in his name, and not in their own; and even that they had cast out devils in his name?' Another said, 'Is not the star that led the wise men from the East a proof of the Divinity of Jesus?' 'But, if really God, would he have been laid in a manger?' 'Yes,' said another, 'for did he not humble himself, and lay aside his glory as God? If he had come in his glory, would not man have exceedingly feared? We know what Moses said.' Another added, 'When Jesus was baptized by John, did not God say from heaven, *This is my beloved Son*,—did not the Spirit descend upon him,—did not the heavens open? and what is all this, but proof that he was really God?' 'But have not others been spoken to from heaven?' 'Who—who?' 'Paul was addressed from heaven,—Peter was addressed from heaven:' 'True, but did God say to Paul, *Thou art my beloved Son?*' Another, 'Could any *man* feed five thousand with a few loaves and fishes?' Another, 'Angels attended at the birth of Christ: a great company.' 'Angels attended also about John.' 'An angel brought the message to Zacharias, but angels did not attend at his birth, and sing, *Glory to God*, etc. Another, 'If he had been only man, he would have been in the cave to the present day.' 'Don't you know that his disciples stole him away?' 'Was he stolen?—that 's a lame tale. If the soldiers were asleep, how could they know he was stolen?' 'Well, how can you prove that he is gone to heaven? was he not seen on earth after he rose? did he not ask meat of his disciples, and converse with them?' 'Stop, friend,' one replied, 'is it general with dying men to rise again, and go about and ask meat, and converse with their friends?' 'You talked about miracles; does not our missionary cure the lame, the halt, and the blind?' Answer, 'How many people did Jesus bleed,—to whom did he give medicine? Our missionary cures by giving medicine; Jesus did so by his voice only.' 'Stay, did not Jesus mix clay with spittle, and anoint the eyes of the blind?' 'But is that medicine? *You* take clay, or sand, or coral, and anoint the eyes of Taeva, (a blind man,) and see what a miracle you will make of it.' 'Is it a Godlike action to pray? is there not something *un-godlike* in praying?' 'For you, the prayerless, did he pray.' 'How is it that he took other people's corn on the Sabbath-day?' 'Don't you know that he is Lord of all,—made the sea, and all that is in it,—the earth, and all that is in it; besides, they were

hungry, and God loves mercy better than sacrifice.' 'If he is Lord of all, why beg water of the woman of Samaria?' (Here the thread of the debate was lost for a short time.)

"Another said, 'he believed he was God, because he said, *I and my father are one;* and, *I am Alpha and Omega;* and because the Father addressed him, saying, *Thy throne, O God, is for ever and ever; a sceptre of righteousness,*' etc.

"Another believed it, because he fully satisfied the justice of God; and, when cast off by his father on the cross, yet bore the weight of man's guilt by himself. 'He is also,' added this native, 'to judge the world, and must therefore be God.'

"Another said, 'He himself has promised, *Where two or three are met in my name, there am I in the midst of them;* and, *I will be with you always, even unto the end of the world.* Now how can he fulfil these promises? While *we* are gathered here to worship and pray, *others* are gathered in distant lands, some in Britain; and how *can* he be with them all if he is not God?'.'

"In this account," Mr. Williams adds, "I have given you a fair specimen of these meetings. It is not a selection of the best; but one which came in course last night, and I thought it would be interesting to you.

"All the other concerns of the station go on as usual. I have just returned from a very fine feast of the children, full four hundred of whom were present. It was occasioned by opening the new schoolhouse. The children walked in procession, with banners, etc. All the girls wore bonnets, and the greater number of them were in mourning for the king's brother, who died lately very happy. Many of them had little gowns, shawls, etc. I never saw the children look so well before. I preached to them, after which they were publicly examined.

"I have received good news from Rurutu. Mr. Stutchbury will give you an account of what he saw there. I am sorry to say, that Mr. and Mrs. Bourne are about to leave us in consequence of Mrs. B's state of health. Mr. and Mrs. Platt are at Borabora. We are going to spend a few days with them soon. We are also going to the opening of the chapel at Huahine, which is nearly finished. After this we propose taking a trip to Rurutu and Rarotonga: so you see, we shall be wanderers for a while, but it is all on sacred ground; all in the midst of the harvest, where there is plenty of work.

"I'll give your husbands, my dear sisters, a Raiatean cure for a scolding wife. I have a young man at work for me, who is a very good-tempered and a very droll fellow. His wife is very fond of him; but is, at times, troubled with a terrible itching under the tongue; and while this lasts, scold she must. The young man listens to the effusions of her anger very patiently, and while she is scolding, he quietly opens the New Testament, and begins to read it aloud. At this, the wife storms out, 'Why does this fellow read the Word of God?' and the husband calmly replies, 'To calm your troubled spirit, my dear, and to support me against the vollies of your wrath, lest my ange should be kindled too.' The loving wife soon perceives that it is of no use for her to scold, so she embraces her husband, smiles at her own folly, and promises in future to regulate her tongue.

"You must tell my dear father, that our hands are full of the best

of work. I hope, and trust, and pray, that he is walking worthy of his profession, and honoring his gracious Lord. It is my sincere desire and constant prayer, that he and my dear brothers may be brought into Christ's fold. This was also the earnest supplication of our dearest, excellent, and best of mothers; and, as 'the effectual fervent prayer of the righteous availeth much,' who can tell how far it may avail for them? Let us, dear sisters, use our utmost efforts, that the summit of her desires while she was on earth may be accomplished. Oh what a privilege, if a father, mother, and a whole family of sons and daughters, were all washed in the same precious blood!"

To the details furnished in the preceding letter, it will be necessary only to add the following extracts, in order to complete the history of this part of Mr. Williams's life:—

"It is now ten years since we parted with friends whom we remember with peculiar affection; but no regret is felt, that so long a time has been passed in the service of such a Master. On the contrary, some pleasure is experienced, when we reflect that we have not labored in vain. The concerns of our station are going on as usual. From four to ten persons are added monthly to our church, and the conduct of the members generally is all that we can expect.

"We have recently been visited with a dreadful epidemic. Nine or ten people have died. Seven or eight of them, we have reason to believe, died in the Lord. Three were triumphing in Christ Jesus. This has, I trust, been productive of good effects amongst us. One of them, whom I visited several times, was strong in faith, and died rejoicing in the hope of the glory of God. He requested that no means might be used to detain him on earth, as he desired to depart and be with Jesus. He died commending his wife and children to God and to the word of his grace."

To this Mrs. Williams adds:—

"My dear John is fully employed. All his spare time is devoted to translating the Scriptures. Several of our people have died. My dear John attended the sick night and day, and was the means of recovering a great many.

"Since I last wrote we have been favored with another sweet little boy. We have called him Samuel, and pray that he may be a Samuel indeed. He is now* eight months old. Our dear John is at school at Eimeo. This is his second year. It is a great sacrifice to part with him; but, as it is for his future benefit, we have committed him to the care of the great Preserver.

"Mr. and Mrs. Pitman are still with us; but they are preparing to leave for Rarotonga, and my dear John proposes that we shall accompany them, and assist in the formation of their station. Neither of them enjoys good health, and to enter upon so large a field without assistance would be very trying. They have been with us twelve months, and we feel quite attached to them."

* November 28, 1826.

Some time elapsed, however, after Mr. Williams had formed the purpose of accompanying Mr. and Mrs. Pitman, ere they could procure a passage. But the interval was fully occupied, not only with his own charge, but with that of the station at Tahaa, which had been placed under his care by Mr. Bourne, who, compelled by the serious illness of Mrs. B., had left on a visit to the colony. At length, however, in April, 1827, a vessel was engaged, and preparations made for their departure. But this was attended with serious difficulties. When Mr. Williams formed the purpose, it was with the confident expectation that his esteemed brother at Tahaa would, to some extent, supply his place; but, as Mr. Bourne had now sailed, and no other missionary could be induced to leave his own station, Mr. Williams was compelled to entrust the people to the care of *Tuahine*, a deacon of the church, and a tried and trustworthy man. It was, however, a difficult and responsible position for a native; and, although the individual selected was most suitable for the purpose, the experiment was confessedly hazardous. And Mr. Williams knew this. He was well aware that, however efficient such agents may be while under the superintendence of European missionaries, they were generally incompetent to a post which required much wisdom, firmness, and self-reliance. But as there appeared no alternative between leaving Raiatea with a native pastor, and neglecting a long desired opportunity for conveying to other islands the treasures of the Gospel; and as, moreover, he expected to re-occupy his place in three or four months, he deemed the path of duty plain.

Some, indeed, might have thought otherwise, and have concluded that Mr. Williams's success at Raiatea should have bound him to the spot. But upon his mind this success produced the very opposite effect. The beneficial changes which had been already effected by his agency were, in his view, merely the first-fruits of a rich harvest yet to be gathered out of the ample, but uncultivated fields around him. What God had wrought by him at Raiatea, only confirmed his confidence in the power of the Gospel, and fed his zeal for its wider dissemination. So long, indeed, as causes which he could not control restricted his labors, he deemed his position providential; and, although he often looked with hope and desire across the blue waves which determined the bounds of his habitation, he nevertheless continued to cultivate the enclosure around him with diligence and delight.

At the same time, his ruling passion was constantly prompting him to make an effort to open other doors of faith to the heathen; and no means were neglected, which were calculated to contribute to the fulfilment of his desire. This was a state of mind which he never sought to conceal, or deemed it necessary to defend; and its beneficial effects are to be traced throughout the subsequent stages of his history.

CHAPTER V.

FROM MR. WILLIAMS'S SECOND VOYAGE TO THE HERVEY ISLANDS UNTIL HIS DEPARTURE FOR SAMOA.

Messrs. Williams and Pitman arrive off Rarotonga—Mr. Williams's Imminent Danger in Landing—Reception by the People—Removal of Settlement—Ludicrous Scene—Early Engagements—Acquisition of the Dialect—Its Peculiarities—Laudable Conduct of the Avaruans—Mr. Williams Accompanies them to their Former Residence—His Object and Plans—The Nature and Importance of his Influence—Unwilling Detention at Rarotonga—Its Beneficial Results—"Messenger of Peace" Built—Evidences of Genius, and Illustrations of Character thus supplied—Feelings with which Mr. W. regarded his Vessel—Trials—Kindness of the Natives—Arrival of Mr. and Mrs. Buzacott—Mr. W. leaves Rarotonga—Hopes Cherished and Scene Exhibited at his Departure—Arrives at Tahiti—Letters—Privations and Endurance while at Rarotonga—Returns to Raiatea—Death of his Father—Domestic Trial—Missionary Anniversaries—Their Importance—Interest Imparted to them by Mr. W.—Narrative of a Missionary Voyage by a Deacon to the Out Stations—Mr. W. Sails for Rurutu—Letter to the Directors Describing the Events and Results of this Visit—Remarks—Arrival of Ships of War at Raiatea—Reflections upon such Occurrences—The Satellite—Vincennes—Seringapatum—Letter to Rev. Mr. Ellis—To Mrs. Kuck—Hurricane—Return of "The Messenger of Peace"—Prospect of the Samoan Voyage.

HAVING hastily completed their preparations for the voyage, Mr. and Mrs. Williams and Mr. and Mrs. Pitman sailed from Raiatea, on the 26th of April; and on the 5th of May, reached Rarotonga. But the sea was so tempestuous, that they did not attempt to land until the following day, when Mr. Williams experienced one of those perils and preservations, so many of which marked his subsequent history. "It is now," writes Mr. Pitman, "fourteen years, on the 5th of the present month, (May, 1841), that he and I, with our families, first stepped on Rarotonga: a day never to be forgotten, but which almost proved fatal *to him*. The sea was running tremendously high; and, in the act of handing over his infant

son, Samuel, he put his foot upon the gunwale of our boat, waiting the rising of the wave to catch hold of his son, when he was impelled forward with violence towards the side of the ship, with the child in his arms. My dear wife, perceiving his danger, caught hold of the skirt of his coat, and, with all her might, pulled him and his son into the boat, or they must have both been crushed to death. Mrs. Williams sitting in the bottom of the boat with her face covered, did not perceive the danger, which may be regarded as a providential circumstance, for had she seen it, and made an effort to rescue him, I see no possibility of saving the boat from being upset."

The report of Mr. Williams's arrival off the island had been widely spread on the day previous to his landing, and had attracted to the beach an immense assemblage anxious to see and welcome the man who first brought to them the Gospel. As soon, therefore, as they leaped on shore, they were surrounded by the multitude, who would not permit them to pass, without having severally exchanged the English mode of salutation; and as with this new custom, they had, unfortunately for their visitors, received the opinion, that the strength of the squeeze, and the violence of the shake, were the orthodox standards of sincerity, Mr. Williams's hand at least was in no danger, for some time afterwards, of losing the impression.

"On the Wednesday after our arrival," Mr. Pitman writes, "we attended service at the chapel, which was completely crowded. Tiberio, the native teacher, preached. To me it was a pleasing sight. To witness so large a building, crowded with people who but recently were pagans, now listening to the word of God from the lips of a native teacher of another island, produced feelings not easily described. Who could fail to exclaim, 'What hath God wrought?' Who could restrain the prayer, 'O thou great head of the church, begin and carry on thy regenerating, sanctifying work in the hearts of this long neglected people?' "

In the following week, in conformity with a resolution passed prior to the arrival of the missionaries, the people all removed from Avarua to Gnatangeia, another district a few miles distant. The ludicrous scene then witnessed greatly delighted Mr. Williams, than whom few men were more keenly alive to the humorous; and surely if ever there was "a time to laugh," it was when, from the elevation of "Herculean shoulders delighted with their occupation," he saw

hundreds of natives, full of glee and gladness, wading through roads almost impassable, "one carrying the tea-kettle, another the frying-pan, some a box, others a bed-post;" many of them holding their precious burdens high in the air, to challenge universal admiration; and the king himself specially enamored with an article of earthenware not to be described, and bearing it with an air of supreme satisfaction, and without the smallest damage to his royal dignity, by the side of the missionary. Thus did this motley, and matchless multitude pursue their journey; until, exhausted with talking and laughter, Mr. W. found himself well disposed to seek repose, as soon as they had reached their destination. But, on the next morning, serious occupation became the order of the day. No time was lost. No sooner had he found a fulcrum for his lever, than he began to exert it in elevating the people. He knew not how soon he might leave them, and, therefore, resolved to do his utmost without delay.

In accordance with this determination, a public meeting was forthwith convened, when it was resolved that their first and best endeavors should be devoted to the erection of a house for God. No tedious forms or useless discussions intervened between the purpose and the performance; for, on the next day, the whole settlement was in motion; and, within a week, sufficient timber for the building had been hewn, and brought to the spot. "It produced," says Mr. Pitman, "pleasing sensations in my mind to see such numbers of people, laboring for so good a purpose, with their chiefs at their head. While we were fixing the rafters, the chiefs expressed a wish that two of their *varua kinos*, (evil spirits) might be stripped of their cloth to wrap around, or ornament them. To this we agreed; and, as the natives were bringing the 'evil spirits' from their deserted settlement, I said to one of the chiefs, 'Behold the gods you formerly worshipped!' 'Yes,' he replied, 'we were in darkness then.' Surely the prince of darkness must have gnashed his teeth at such a sight!"

In seven weeks from its commencement, the chapel was completed. It was substantially built, and very commodious. "And the work," writes Mr. Pitman, "was finished in a manner far superior to anything I could have expected, considering that five years ago the people of this island knew not the use of axe or plane, but were rude, uncivilized beings."

While the chapel was being erected, Mr. Williams not on-

ly wrought with his own hands, but, by conversing with the people, speedily acquired their dialect. This, indeed, was radically the same as the Tahitian, with which he was nearly as familiar as a native; but its peculiarities were numerous, and its pronunciation difficult. This, of course, at first rendered intercourse unsatisfactory, and preaching, to some extent, unintelligible. It also prevented the Rarotongans from learning to read with ease, as all the books they then possessed were in Tahitian. One or two examples of the difference between the dialects, may serve to show the preliminary difficulty which Mr. Williams was compelled to master at this period.

The Tahitian words abounded with breaks, which are supplied in the Rarotongan with *k* and *gn*. Thus, *ma' a*, the Tahitian for "food," becomes *ma-gna* in the Rarotongan; and *mai' tai*, "good," is converted into *maitaki*. As, moreover, the natives of the Hervey Islands cannot articulate the *h* and the *f*, these letters never occur in their own tongue; and the difference thus caused between many Tahitian words, and their synonymes in Rarotongan, will appear in the two following examples:—The Tahitian for "humble" is *ha' aha' a*. Here are two *h*'s to be dropped, and two hiatuses to be supplied; and when this is done, the word is transformed into *akaaka*. By observing the same rules, and substituting *a* for *f*, *fa'i* becomes in the Rarotongan, *aaki*. And these peculiarities were rendered the more difficult to a foreigner, from their remarkable pronunciation. But such impediments did not long hinder Mr. Williams from the attainment of his object. By the force of a mind more than usually ardent, and by means of unremitting application, "in a short time," writes his fellow-laborer, "he was able to preach to the people;" and as it was found extremely difficult to teach them to read the Tahitian books, he prepared others, and translated the Gospel by John, and the Epistle to the Galatians in their own tongue.

As soon as the chapel was completed, Messrs. Williams and Pitman distributed the baptized, and those who were candidates for baptism, into twenty-three classes; each containing from twenty-five to twenty-eight households. Two of the most serious and intelligent natives were appointed over each class, to secure their regular attendance upon the catechetical instructions of the missionaries. In these and numerous other labors of love, Mr. Williams was occupied nearly three

months at Gnatangeia; and, during this brief but busy period, a large chapel had been erected, and several plans for the social and spiritual improvement of the people brought into operation. And these useful efforts were gratefully regarded and properly appreciated by the natives. This was strikingly seen in one circumstance. It will be remembered, that shortly after Mr. Williams's arrival at Avarua, he removed, with the inhabitants of that district, to Gnatangeia. Here the Avaruans had remained for nearly three months; but as no food could be obtained, except from their own farms, they were compelled frequently to revisit them; and thus, so serious an amount of time and labor was consumed, that nothing but extreme anxiety to be near the missionaries would have detained these visitors a week at Gnatangeia. But greatly as they felt the disadvantages of their position, they endured them without a murmur, until the chapel had been completed, and the other buildings were far advanced. At length, however, they began to express their anxiety to return, and to discover some signs of impatience; but, even now, they would not decide upon a course which they so ardently desired, except on the condition, that Mr. Williams, for whose person they had already conceived a strong attachment, and the value of whose assistance was self-evident, would accompany them, and effect as much for their own settlement as he had done for Gnatangeia. A wish so natural from a people so deserving, was not to be disregarded; and, as Mr. Pitman had now mastered the language sufficiently to be able to carry on the course of instruction so auspiciously commenced, Mr. Williams acceded to their solicitation. The announcement of his determination diffused the highest delight amongst the Avaruans; and it was so obviously equitable, that their brethren, much as they desired to retain him, could not complain of his removal. Accordingly, on the 30th of July, he left Gnatangeia, and from this time, until his departure, continued to reside at Avarua.

On returning to the old settlement, everything was found in the utmost disorder. The houses were dilapidated; the fences destroyed; the fields and gardens overgrown. But, directed by the skill, and quickened by the example of their energetic superintendent, the Avaruans soon restored their dwellings; cleared, enclosed, and cultivated their land; prepared the house of God for worship; and thus commenced that rapid and remarkable course of improvement, which has

conducted this people to their present most interesting, and, in both a social and religious point of view, very advanced position.

The powerful lever which raised the Rarotongans to the elevation they soon attained, was the same by which Mr. Williams had wrought so effectually at Raiatea. It was "the mighty Gospel." "This," he writes to the Directors, "has been preached to the people here almost daily ever since our arrival, and their attention is very great. Immediately after each service, our house is crowded with inquirers." Such excitement was just the state of mind which he had endeavored to produce; and, availing himself of it, he began to clear the moral waste of the thick growth of evils which had so long infested it, and to prepare the way for improvement upon a large scale. One of his early attempts was to convince all classes of the pernicious character and consequences of many of their social customs, which he boldly recommended them to abandon. But the establishment of laws, and their attendant liberties, the beneficial results of which he had seen elsewhere, was the object which he deemed, next to the promulgation of the Gospel, of primary importance to the progress of society. With this design, he translated the Raiatean code, and, in conversation with the chiefs, explained to them its provisions, their justice, and their utility. In this way he made so strong an impression upon many, in favor of the proposed innovation, that he ventured to recommend the adoption of the entire code. And the result proved that he had not miscalculated his influence. All to whom his views were communicated, acquiesced in them, and became the voluntary agents of their own social renovation. But the advance thus made must not be ascribed to any very enlightened or elevated apprehensions on the part of those who promoted it. Few of them fully appreciated its character, or foresaw all its consequences. There were, indeed, individuals who gave an intelligent assent to the change; but attachment to the missionary, and confidence in his wisdom, exerted a much more powerful influence upon their decision, than any other motives. And when the previous circumstances of the people are considered, and it is recollected that the supremacy of law would divest the chiefs of their most valued prerogatives, abolish polygamy, protect property, destroy despotism, and punish with heavy penalties crimes which had grown into customs, it must awaken wonder that any stranger could, in

so short a time, and by moral means alone, have acquired sufficient influence to effect so extensive a revolution. And what may reasonably increase our surprise, is the circumstance that, unlike the majority of great and sudden changes, this should have proved so permanent, that the code of Williams continues to be the law of Rarotonga.

This event does more than demonstrate the efficiency and value of Christian missions. It connects itself closely with the history of the man, through whose agency this great social improvement was effected. It has been seen in previous portions of his life, but in none more clearly than during his stay at Rarotonga, that He who sent forth John Williams to Polynesia, had peculiarly qualified him to exert a beneficial influence over its untutored tribes. At first, indeed, none of them could appreciate the sublime inducements which had drawn him to their secluded shores; nor did they discern the noblest features of his character. But there were other excellencies in Mr. Williams, which, though not merely superficial, presented themselves so obviously upon the surface of his procedure, as at once to interest those with whom he came in contact. His simplicity, cheerfulness, and courtesy, his pleasant words and useful deeds, won immediately upon all classes, and sufficed, from the very commencement of his labors, to secure their compliance with his suggestions, long before his ultimate and spiritual designs could be properly understood. And this personal influence was the fulcrum upon which he placed his lever. Nor were the methods by which he maintained and increased his useful power less to be admired than his motives. Although he relied firmly upon the public proclamation of Divine truth, and "so spake that a great multitude believed," he effected as much, and, in the early stages of a mission, even more, by private, than by pulpit instruction. Both from principle and inclination, he cultivated the most unreserved and familiar intercourse with the natives, and omitted few opportunities of conveying to them important information. Often, while working with his hands, did an inquisitive and wondering crowd watch his movements, and hang upon his lips; and much as they were interested in what they saw, they were frequently even more so by what they heard. But, although through the busy hours of the day, Mr. Williams was thus occupied, with scarcely a moment's remission, his chosen time for conversation was when the shadows of evening com-

pelled him to suspend his more active engagements. Then, sometimes on the shore, at others in the garden, but more generally within his dwelling, he continued to teach the captivated listeners, who, without evincing a sign of weariness, would often remain until midnight, or beyond it, while he answered their inquiries, resolved their difficulties, and stored their minds with various knowledge. It was at these seasons, and by such methods, that he confirmed his own influence, and prepared both chiefs and people for the important changes which he was anxious to introduce.

But, however usefully employed, Mr. Williams had not been long at Avarua, before he began to think with some anxiety of Raiatea. When he left that island, it will be recollected that he intended, within a short time, to resume his labors there. But this design was frustrated; for no opportunity to return had as yet been presented. He who has "fixed the bounds of our habitations" detained him at Rarotonga. Month succeeded to month, but not a ship approached its shores. With constantly increasing anxiety did the eye of the Missionary, as each morning dawned, and often through the day, sweep the horizon in quest of a sail. But every search only brought disappointment. The secluded spot which detained him a prisoner, was then scarcely known, and seldom visited, and these considerations, together with hope long deferred, at length destroyed all expectation of obtaining a passage to Raiatea. But it was well for Rarotonga, and for other lands of darkness, that it was not "according to his mind;" for, had he been permitted to return, the probability is, that "The Messenger of Peace" would never have been built, and that his design to convey the Gospel to more distant shores must have remained unaccomplished. At length, however, a ship did arrive, but, happily, she came too late, for he had now advanced far in building a vessel for himself. All, therefore, that he could do, was to forward by her, the following hastily-written letter to his friend Mr. Ellis.

"Rarotonga, Nov. 22, 1827.

"Very Dear Brother Ellis,

"A whaler, bound for America, has unexpectedly called, and is off again immediately; but thinking that this may reach you, before I can write from the Society Islands, I hastily take up my pen to thank you for your very kind and interesting epistle.

"We have now been at Rarotonga seven months; and, since we arrived here, I have been fully employed. We have erected a large

and superior place of worship, and I have translated the laws, with modifications and additions. These have now been established; and peace and good-will prevail throughout the island. I have also prepared a very long account of the island, gods, introduction of Christianity, etc., and have translated the Epistles to the Hebrews and Galatians, with the Gospel by John. These I shall send home by the first opportunity, with my grammars of the Tahitian and of the Rarotongan, which contain remarks on the New Zealand.

"In consequence of the very numerous inconveniences of visiting in other vessels, I had determined, on my return to Raiatea, to build a small vessel for this purpose; but Makea and the other chiefs requested me to build her here. This I have done. She is built entirely of *tamanu*, and about fifty or sixty tons, quite sharp. We have been three months about her, and intend to launch her next week, and start for Raiatea. I call her "The Messenger of Peace." My first projected voyage is to take not less than twelve native teachers to different islands, go to the New Hebrides, New Caledonia, etc. If you can incline the Directors to give me copper for her, I shall be obliged. * * You will be pleased to hear of the gradual progress of the work at Rarotonga. The females are vastly improved, and Scriptural knowledge is spreading fast. I have not time to give you any particulars, as the captain is walking up and down waiting for the letter. I am very happy indeed to hear that you are so usefully employed at home. Mrs. W. and myself are deeply grieved at the severe and protracted sufferings of dear Mrs. Ellis. We continually remember you at a throne of grace. Oh! how sincerely do I regret your absence, how gladly would I labor with you anywhere.

"Tinomana, who is the king of all the south-west district, was one of the first to destroy his idols. His attachment to the word is very great, and his conduct altogether consistent. The attention of the people to preaching is remarkable. Our congregation on the Sabbath is seldom less than 2000. When we were all together at the new settlement, I have seen assembled between 4000 and 5000. I will write very fully by the next opportunity.

"Believe me, etc.,

"J. WILLIAMS."

The building of "The Messenger of Peace," referred to in the preceding letter, was one of the most remarkable incidents in the life of Mr. Williams, and supplies illustrations of his character too important to be overlooked. In many other points, his course at Rarotonga corresponded with that which he pursued at Raiatea. But the triumph over difficulties, which was achieved while constructing this ship, had no parallel in his previous history. It has been frequently said that his own "Narrative of Missionary Enterprises," is invested with all the romantic interest which belongs to the fictitious "Adventures of Robinson Crusoe," with the additional power derived from its truth. But it must be confessed that the portion of this work which describes the building of

his ship, possesses a fascination altogether peculiar. It stands alone, not only amidst the sober records of fact, but even amongst the creations of fancy. Defoe never ascribed to the hero of his romance any achievement so wonderful. The imagination of that graphic delineator was chastened and controlled by too sound a judgment, and he paid too strict a regard to the semblance of truth, to venture to disturb the credulity of his readers by any invention so improbable. It is not, therefore, surprising that some scepticism should have been manifested on the subject, and that, on rising from the perusal of this marvellous tale, individuals should have exclaimed—"How can these things be?" Mr. Williams himself met with such doubters while in this country. When dining on one occasion with a party of naval gentlemen, some of whom were in high rank and station, a captain present turned to him, and, with all the frankness which characterizes and commends his class, said, "Well, Mr. Williams, I and several of my naval friends have read your book; and, if you will allow me to be candid, I may tell you, that we can receive it all except that story about the building of a ship; but this really exceeds our belief." "I am very glad, Sir," replied Mr. W., "that you have expressed your doubt now, because here is Captain ——, who was at Raiatea shortly after 'The Messenger of Peace' arrived there, and to whom therefore I shall refer you for information respecting her." The honorable and estimable officer to whom this appeal was made, then described the vessel, and gave such details respecting her as entirely removed the incredulity of the inquirer, and deeply interested the whole company.

Clearly as the matchless contrivances which enabled Mr. Williams to accomplish his object exhibit his genius and energy, there was nothing, throughout the *progress* of the work, so remarkable as its original conception. This was entirely his own, and it indicates a consciousness of power and resources, which few other men could have entertained without exposing themselves to the charge of insufferable conceit and folly. For who, save himself, would have deemed such a work, in such a situation, possible? Had we seen him at Rarotonga, and, without knowing the man, heard him avow his design, who would not have condemned it as one of the wildest and most impracticable dreams that had ever beguiled a disordered imagination? For what was it? It was to build a ship without the knowledge of the art, without the

implements essential to the undertaking, without the aid of a single artificer, and even without the requisite materials. When he formed this purpose, he did it with the full foreknowledge that, in order to its accomplishment, he would be compelled not only to invent some things, but almost to create others, (for may not his new combinations truly bear this name?) and all this, moreover, by the aid of a people whom it would be necessary to teach, before he could employ. What, then, must have been the skill and self-reliance of the man who, in these unfavorable circumstances, could form and execute the design which he has thus described?—"After some deliberation, I determined to attempt to build a vessel; and although I knew little of ship-building, had scarcely any tools to work with, and the natives were wholly unacquainted with mechanical arts, I succeeded, in about three months, in completing a vessel between seventy and eighty tons burden."

Of the various expedients by which Mr. Williams supplied the deficiencies and surmounted the difficulties of his position, that which, perhaps, has been regarded with the most lively interest was his novel substitute for a pair of bellows. This contrivance was perfectly original. It was not, however, a happy guess, but the result of reasoning. "It struck me," he observes, "that as a pump threw water, a machine constructed upon the same principle must, of necessity, throw wind." Acting, therefore, upon this new suggestion, he constructed his new "air-pump." But although to him this contrivance was new, he subsequently ascertained that he was not its sole inventor; for, during a missionary tour in our manufacturing districts, he discovered with surprise and delight a similar machine in use there, and learned that it was deemed superior to the bellows. The history of this "wind instrument" he was unable to trace; but its adoption, as an improvement upon the ordinary mode, by those who could command the best contrivances of mechanical skill, was sufficient evidence of his inventive power.

But the exemplification of Mr. Williams's genius will be found, not so much in any single invention, as in the circumstance, that it proved equal to every exigency, and enabled him to answer every demand. "None but a Williams," writes Mr. Pitman, "would have attempted such a thing as to commence building a vessel, and not have wherewith to build her. I have often been amazed to astonishment to see with what coolness he met the difficulties as they successively

arose in his undertaking." The cordage, the sails, the substitutes for nails, oakum, pitch and paint, the anchors and pintles of the rudder, made from a pick-axe, an adze and a hoe, are all striking illustrations of this remark. Nor should the fact be overlooked that, within the same limited period, Mr. Williams constructed the lathe which turned the sheaves of the blocks, the machinery which spun the ropes and cordage, the forge and its furniture, as well as all the numerous smaller tools required by himself and his native assistants in this remarkable undertaking.

Of the extraordinary skill which he had discovered, in bringing his work to a successful termination, he could not have been unaware at the time; but yet it is worthy of remark, as characteristic of the man, that the subjoined short extract, from a letter written to Mr. Ellis a few weeks after "The Messenger of Peace" had been launched, contains the only reference to this memorable achievement which can be found in Mr. Williams's correspondence:—"I have built a little vessel of between sixty and seventy tons for missionary purposes. She was not four months in hand, from the time we cut the keel until she was in the water. I had everything to make, my bellows, forge, lathe, and all the iron work, out of old axes, iron hoops, etc.; but I cannot enlarge on my numerous manœuvres to overcome difficulties, though they would be interesting to you no doubt. Suffice it to say she is finished!" Nor during his stay in this country, would "the ship story" have been so frequently repeated, had he not discovered its interest by the acclamation with which it was everywhere hailed. To him it appeared little more than a cheerful tale; and the writer of these pages can testify that, had he been allowed to pursue his own plan, the "Missionary Enterprises" would have contained nothing beyond a brief and passing notice of this transaction, instead of the full and interesting narrative by which its pages are now enriched.

These comments, however, would be incomplete, were the circumstances in which "The Messenger of Peace" originated, and the motives of her builder passed over in silence. His desire to return to Raiatea, without doubt, had its influence upon this undertaking. But this desire was not the primary or the most powerful cause. That cause must be sought in principles and purposes far higher than those of temporary convenience, or personal gratification. Many previous pages of this volume have been illuminated by the intense glow

of sacred zeal for the wider triumphs of Christian truth which fired Mr. Williams's soul, fell in "words that burn" from his lips, and radiated its light throughout his correspondence. But until now, his ardent hope had been deferred, and his various efforts for the realization of his grand object vain. The Directors were unwilling, and he was unable, to provide the means by which to reach those distant lands, in whose evangelization he felt so deep an interest. Often before he had left Raiatea, had his mind been kept on the stretch, while considering the various devices which appeared to promise the end he desired; and more than once he had entertained the project of building a ship. Of this Mrs. Williams was aware; and knowing as she did that difficulties could rarely frustrate a design upon which his soul had been once centered, and suffering severely at the time from disease, she expressed to him her fixed aversion to a voyage so long and perilous as that which he proposed to undertake. To resist the wishes of one so greatly beloved, upon a point of so much importance to her happiness and health, would have done violence both to his convictions and his feelings. He, therefore, yielded to her request; deferred the subject until a more propitious season, and endeavored to chastise his ardor into submission. But while at Rarotonga, this difficulty was removed. By an act of Christian principle, as noble as her previous resistance was natural, Mrs. Williams most unexpectedly, and without solicitation, gave her frank and generous consent to the enterprise which, although he had been long silent respecting it, she well knew largely occupied her husband's thoughts, and was like a fire shut up in his heart. At once he exclaimed—"This is the finger of God!" The strong current of his zeal, hitherto pent up, now flowed forth in an unobstructed channel; and by the sudden removal of a force which had so long repressed his efforts, his elastic powers rose with almost preternatual energy high above their ordinary level.

In this state of mind, Mr. Williams did not lose much time in deliberation. Convinced that the only means of reaching the distant islands of the west was to build a ship, he resolved to make the attempt. Hence it is evident that in his Christian devotedness this work originated. And by the same sacred impulse he was sustained and borne onward to its accomplishment. Had his zeal been less ardent, the unparalleled difficulties of his position would have either deterred

him from undertaking the work, or left his mind without that high pressure which was essential to enable him in so short a time to bring it to a completion. "The Messenger of Peace," therefore, was no less the evidence of his fervid piety than of his matchless skill.

With what feelings Mr. Williams surveyed his ship after he had finished her, we may learn from his letters. These contain copious references to the subject, but they are all in one strain. The only paragraph in which he distinctly alludes to *the marvellous means* by which he had attained his object, has been cited; in all the others, he speaks singly of *the end* which so largely engaged his heart. And these are full of the fresh and forcible utterances of sacred joy, and triumph, and hope. And how natural was this, now that the bright, but hitherto illusory vision of other lands visited and conquered for Christ, which had so often kindled and captivated his heart, was about to be realized. A missionary ship had been obtained, and she was his own. "*My* ship," he writes to Mr. Ellis, immediately after leaving Rarotonga, "is about to convey Mr. Pritchard and Simpson to the Marquesas; after which, I purpose taking a thorough route, and carrying as many teachers as I can get, down through all the Navigators', Figis, New Hebrides, New Caledonia, etc. I trust that, having the means now in our hands, we shall speedily extend our missions far and wide, and that you will soon hear of a change in the Navigators'. The Lord has blessed our labors in every direction; and I trust that what has been done is only an earnest of what will be done, and as the first drops of abundance in rain. I shall write to the Directors, and to Messrs. James and East for their assistance. My hands, my head, and my heart are more full of missionary work than ever. My grasp is great and extensive, and the prospect of success encouraging. I'll get help from my brethren, if I can; if not, nothing shall deter me; I will work single-handed. If Pritchard does not succeed at the Marquesas, which I fear will not be the case, he will accompany me. He is a warm, open-hearted, fine fellow. We have heard that Mrs. Ellis is recovering. Is it possible? How delighted should I be, were you to come out again."

In a similar strain,—a strain which indicates most pleasingly the singleness of his purpose, no less than the ardor of his zeal,—he thus writes to the Directors:—"I now propose to visit all the islands between this and New Caledonia, and

to carry as many native teachers as we can; and I earnestly solicit your aid, by sending articles suitable for my voyage, and which are specified below. I hope and trust you will attend immediately to our request. The field is large—the opportunity favorable. I have employed a captain, who is well acquainted with the people of the different islands. I hope that, on no account, the opportunity will be neglected. The prospect of usefulness is great, and the expense trifling. I shall set my people to work immediately in preparing mats, cloth, bonnets, etc., for the expedition, and you will be the only cause of delay. Excuse the freedom with which I write, but the importance of the subject demands it. My head, my hands, and, I trust, my heart, are fuller than ever of missionary work. The Lord has blessed us hitherto in every direction whither we have turned. I have the pleasure of looking round upon ten thousand people to whom the Lord has been pleased to communicate his Gospel, through my instrumentality; but I am not content yet. I wish to do more, much more; and now have, by real hard labor, and a good deal of expense, obtained the means in my own hands, to accomplish an object which has been near my heart for many years. My dear Mrs. Williams was, for some time, one obstacle in my way, and the expense was another; as no vessel would go the round I proposed, under £400 or £500. But I have removed the latter difficulty, and God has inclined the heart of my dear wife to remove the former. Thus, every difficulty has disappeared, and we now only wait for supplies to enable us to go forth to the work."

But clouds will arise on the brightest sky; and Mr. Williams was called while at Rarotonga, amidst manifest tokens for good, to suffer a series of trials which painfully oppressed his mind. The first of these was a dreadful pestilence which, not long after his arrival, swept over the island with fatal effect. This the missionaries did their utmost to counteract; but as they were ignorant of the seat of the malady, or the means of cure, their efforts were productive of but partial benefit; and in a short time, their little stock of medicines was exhausted. Still, however, the people flocked to them; but all they could do was to direct the sufferers to the Great Physician; and to survey, with unavailing sorrow and silent submission, the dead and dying around them. About the same time, the evil tidings reached Mr. Williams, that the teachers at Rurutu had disagreed, and created a prejudice

there against the Gospel, which rendered their removal necessary. His afflictions were further augmented by the intelligence, that four boats, two of which belonged to himself, had been driven out of their course, in returning from Aitutaki; and it was feared, from the state of the wind at the time, that their crews, amounting to seventy-six souls, must have perished. Raiatea was also a cause of deep and increasing anxiety. He had now been severed from his flock much longer than was anticipated; and, although God had greatly prospered him at Rarotonga, he was much concerned for his own interesting charge. This concern was increased by the information received towards the termination of his exile, that Tuahine, the valuable deacon whom he left as his *locum tenens*, had died; that subsequently the people had disagreed, and that, in consequence, the affairs of the settlement had become deranged. On these accounts, he now ardently desired to return to Raiatea, and the more so, as Mrs. Williams was suffering severely from the great privations she had been compelled to endure, where flour, and other kinds of European food to which she had been accustomed, could not be procured. Under these circumstances, he writes to the Directors from this island, but the letter is without a date:—"My grief is great, and my perplexity still greater."

But the termination of these trials was at hand. When "The Messenger of Peace" was launched, hope and deliverance visited the exiled family. After an experimental trip to Aitutaki, the interesting narrative of which has been already published, and which satisfied Mr. Williams that his rudely-built vessel was sea-worthy, he returned to Rarotonga, where a smiling welcome awaited him. Without the most distant intimation of their purpose, the affectionate natives had resolved to convert the plot of ground in front of his dwelling, upon which he had built his ship, into a garden; so that on reaching the shore, he beheld with amazement this evidence of their considerate regard to his person and his comfort: for they had literally "not left a chip against which he could strike his foot." "And the kind people," he remarks, "appeared amply rewarded by observing the pleasure which their work afforded us." And were these the same beings who, five years before, stripped, plundered, and would have murdered the teachers? Was it possible that such a people could ever have been treacherous, fierce, cruel, and cannibal? Yes! they were the same. But oh! how changed! What

an evidence of the benign influence and transforming power of the Gospel!

Shortly after Mr. Williams's return, in February, 1828, Mr. and Mrs. Buzacott arrived at Rarotonga. By this opportune event, Mr. Williams's path was cleared of the only remaining difficulty in the way of his return to Raiatea; for he could now leave the infant society at Avarua, with the full assurance that the fruits of his labors there would be fostered and matured, by the care and culture of his successor. Having, therefore, superintended the erection of a new mission-house, and strengthened his ship by the free use of iron, brought by Mr. Buzacott, he bade farewell to Rarotonga. The frame of mind in which he departed, is thus described by Mr. Pitman:—"When we accompanied him to the sea-shore, he took me and my wife by the hand, saying, 'Pitimani! The Lord be with you both. In three months expect to see me again, with thirty native missionaries, to commence the work of evangelization among the groups of islands which have not yet been visited with the blessings of the Gospel.' When I intimated that he was too sanguine, he replied, 'They are to be obtained. You will see!'" But the feelings of the Rarotongans, equally with his own, imparted peculiar interest to this farewell scene. "Williams," observes Mr. Pitman, "was possessed of a peculiar talent, which at once *won* upon the natives, whether chiefs or common people. Hence his visits were always hailed with delight. Men, women, and children, would run to greet his arrival." Nor less strongly did they evince their attachment on his departure. "For more than a month prior to this, little groups would collect in the cool of the evening; and when sitting around the trunk of some tree of gigantic growth, or beneath the shade of a stately banana, would sing, in plaintive tones, the stanzas they had composed to express their sorrow at our anticipated separation."*

In a letter to his family, Mr. Williams adds:—"The people have made evident improvement. Their progress in knowledge was very great; the attention of many remarkable, and their inquiries constant. From the day of our landing until we left, the kindness they manifested could scarcely be exceeded, and their expressions of attachment were manifold. Indeed, I do not know that I was ever more affected than in leaving them. We had to press our way

* Missionary Enterprises, p. 164.

through a crowd, every one eager to shake hands, and catch a parting glance. The moon was shining; it was beautifully calm; and, as our boat pushed off from the shore, they struck up a little song, in their monotonous way, (which is a pleasing melancholy,) in which all joined. This they continued, until our boat was out of sight; and, as the sound, interrupted only by the beat of the oars, was wafted over the waters, and died away in the distance, the effect was so overwhelming, that not one in the boat could refrain from tears." Would that all the voyagers and visitors to these lovely abodes had left them as did Williams! But few have received, because few have deserved, such a farewell tribute. Too often, indeed, and too justly, has the stranger departed amidst the execrations of the people, leaving behind him no other traces of his presence, but scenes of desolation and purposes of revenge. But Williams, as Mr. Pitman truly states, "won" upon the natives; and none, not even the most degraded, could dwell a year in his society, and fail to love him. His spirit, his speech, his character, compelled regard. And the Rarotongans felt this power. Their love to their Missionary was to a great extent a personal attachment. Many of them, indeed, highly valued his labors; but it was esteem for the man, more than their appreciation of his services, which constrained them, on his departure, to pour forth their hearts in benedictions and tears.

Amongst those who had manifested the most devoted attachment, was Makea; and, having been satisfied, on his former voyage to Aitutaki, that he might safely entrust himself to Mr. Williams; and being anxious to receive further instruction in the Gospel, and to observe its effects in other lands, he requested permission to visit Raiatea. This was readily granted; and, after a voyage of fourteen days, "The Messenger of Peace" reached Tahiti. In a letter to the Directors, written from that island, and dated April 26th, 1828, Mr. Williams thus refers to his previous engagements:—"I am happy to inform you of my safe arrival from Rarotonga, in our own little vessel. I took a voyage in her to Aitutaki, before I finally left Rarotonga, and am glad to be able to communicate pleasing intelligence respecting the state of the mission there, both as it regards the people and their progress. Many of them can now read fluently. They have formed a Missionary Auxiliary, and have subscribed 270 hogs, which I shall dispose of for the Society at the earliest opportunity.

As hogs are very inconvenient articles, they (the subscribers) having to feed them, perhaps a year or two after they are subscribed, and the sacred animals all this time breaking down the fences, and destroying the people's food, it was determined not to subscribe hogs again; and, as the island produces neither arrow-root nor cocoa-nuts, I made a rope machine for them during my stay there, and taught them to make rope, which they are to contribute this year for the purposes of the Society, and for the purchase of books. Several hundreds of these I distributed. Their eagerness to obtain them was very great, and their diligence in learning equally so. In writing at the same date to his family, he adds:—"We have brought up Makea, the King of Rarotonga. He is a fine, noble-countenanced man. He behaved with the greatest kindness to us throughout our stay. He will be with us at our May meeting at Raiatea. I have also brought two immense idols, which we shall exhibit at the same time. My dear Mary is near her confinement. She is very delicate, but I trust all will be well. The Rarotonga people much wished her to be confined there, that their land might be honored with the birth of one of our children. We have, notwithstanding the kindness of the natives, often been in want while at Rarotonga; having had neither tea, sugar, flour, rice, or fowls, for some months, and being obliged to make our own salt and soap."

"Mr. Pritchard," he adds, "has been to Raiatea in my absence, and has brought back most cheering intelligence of the state of my people. A little vessel went into the harbor one Sabbath morning. The people hoped that she had brought us back, and sent off a canoe with a deputation to bid us welcome. Mr. and Mrs. Pritchard say they wish we had been there to see their gestures, and hear their expressions of joy at the prospect of seeing us again, and then, to have observed their fallen countenances, when they found we were not come. They had hoisted flags to welcome us; but when they found we were not there, they hauled them down again. I mention these things, because I know it will gratify you to find that we are living in the affections of our people."

The passing allusion to their privations at Rarotonga, contained in the preceding letter, will convey but a very inadequate idea of their extent. They were much more severe, and in their injurious effect upon his delicate and self-deny-

ing partner, far more serious, than such slight references would lead the reader to suppose. Accustomed as they had been at Raiatea to European food, it was not without difficulty, nor even without danger, that they conformed to the diet of the natives. But of this Mr. Williams would never have complained, had he suffered alone. Of personal privations he thought little, and said less. Although from his childhood he had been accustomed to domestic comforts, and knew how to provide and enjoy them, as was evident from the manner in which he had stocked his garden and poultry-yard at Raiatea, he could be content with the simplest provisions; and for a man so healthy and laborious, his temperance at the table was remarkable. Even when most actively engaged, he frequently manifested his indifference to food, and often would have rather prosecuted work in which he was interested, than submit to the interruption of the customary meals. Thus, when building his vessel, he could with difficulty be drawn from the scene of his delightful occupations; and, although he frequently continued from dawn until dark toiling at the bench or the forge, even through the sultry hours of noon, when the natives had slunk under the shadow of the trees, he was well satisfied with the humble fare of a single bread-fruit and a draught of water.

From the time of his arrival at Tahiti, the projected voyage to the west almost engrossed Mr. Williams's thoughts; and, had he yielded to the first impulse of his zeal, he would probably have sailed forthwith to Samoa. But, although anxious to visit other islands, Raiatea deeply interested his heart, and he therefore determined, previously to his departure, to devote several months to its welfare. At the same time he sent to the Directors and private friends in England an urgent request for various useful articles suitable for presents and barter; and agreed with his brethren to allow "The Messenger of Peace" in the interval to undertake a voyage to the Marquesas.

Having made these arrangements at Tahiti, he returned to Raiatea, at which island he arrived on the 26th of April, 1828, exactly twelve months from the time of his departure. The subjoined paragraphs of a letter to his family, written shortly afterwards, describe the circumstances by which he was then surrounded, and the state of mind in which he resumed his labors:—

"On reaching Raiatea, we met with a most hearty welcome from

the people, and happily arrived in time to prevent any mischief from their divisions and quarrels. They have not, however, got on with their houses so fast as I could have wished, and have allowed their fences to go into decay; but those are trifling circumstances, compared with the grand object. A few months will restore things to order again. There have been false prophets and deceivers bringing new doctrines, and pretending to visions and revelations, arisen amongst the people of other islands, and they have gained many proselytes in some of them; but, to my joy, although the two ringleaders were sent down to Raiatea, they did not succeed in gaining over an individual from us.

"As Mr. Bourne does not return, the station at Tahaa devolves on me, and, in all probability, we shall reside a month there, and a month at Raiatea alternately. These two stations, with the care of our out-stations, translations, schools, meetings, etc. will occupy my time fully. But I like plenty of work, and this is all of a good kind. One of my fears before I left England was, that I should not have enough to do. But this is not the case at present; and if I cannot find sufficient employment at home, there are hundreds of islands, and thousands of poor islanders perishing for lack of knowledge.

"You all press us to return home. To see you would afford us very great satisfaction, but I must wait until I can unite profit with pleasure. If by a visit to England, I could effect any great good, such as superintending the printing of the Scriptures, etc., I should feel a stronger inclination to come. We are all engaged in correcting and preparing a complete edition of the New Testament in Tahitian, and I am also getting on with the New Testament in Rarotongan. I have also before me the projected voyage round the different groups; and at present Raiatea, Tahaa, and the out-stations, are upon my hands."

On his return from Rarotonga, Mr. Williams received the painful intelligence of the decease of his beloved father; but his grief was soothed by the delightful assurance, that he had died in the Lord.

"What reason," he writes, "dear sisters, to be grateful, and how ought we to rejoice, that we have now a mother and a father in heaven, and one called at the eleventh hour, and 'snatched as a brand from the burning.' How ought we to strive that we may be there also! How extatic will be their joy in giving us a welcome! Dear brothers and sisters, let us all consider heaven as *our* home. Our grandfather, our father, our dear mother, our brother are there; what other home have we? Let us bend our steps that way, and 'follow them who through faith and patience are *now* inheriting the promises.' I was not surprised to hear of the death of our dear father. It is what I have expected; and while one sheds the tear of affection over the memory of a kind and loving parent, I would be very grateful that both our dear father and mother were preserved to us so long, and that a kind Providence has enabled us to make our dear father comfortable at the close of his days. We must soon follow our beloved parents. Our children will be growing up to take our places, as we have taken theirs. May our end be the same!"

The privations sustained by Mrs. Williams at Rarotonga, were a source of great suffering to her after her return to Raiatea, when she was again called to pass through a season of domestic solicitude, and to weep over another babe, removed from her first fond embrace to the grave. This trial, and the subsequent illness of his afflicted partner, affected Mr. Williams deeply; but nothing could withdraw him from his work, and it was in this that he found his sweetest solace and strongest support. At the present period especially, various duties pressed upon him, the most important of which was to prepare for the usual May meetings.

A missionary anniversary was deemed by all the devoted laborers in the South Seas a season, not merely of stirring interest, but of solemn importance; and by no member of this honorable band was it estimated more highly than by the subject of these memoirs. From the first, and now for many years, he had marked with sacred satisfaction the effect of these "high days" upon the people of his charge. He had perceived that, by the information thus communicated, and the healthful excitement then produced, the natives had made much progress in valuable knowledge, had become more sensible of their religious obligations, and had learned to cherish the sentiments, and cultivate the habits of an enlarged and self-denying liberality. But others beside his own flock shared in the blessed fruits thus annually matured at Raiatea. Many islands previously involved in midnight gloom had received light from these centres of Christian influence, and rarely had a missionary meeting been convened, the effect of which was not transmitted beyond the previous circle of evangelical effort.

All this was clearly discerned by Mr. Williams, and no man more diligently employed this means of usefulness. From the first dawning of a new day upon Raiatea, he had labored to convince the people of the correlative duties of receiving and imparting the Gospel; and no method was neglected calculated to interest them in an object so dear to his heart. When, therefore, a Christian church had been formed, its members were carefully taught that the diffusion of the blessings of which they themselves had become the partakers, was one leading object of their union, and the consequence of this course was soon obvious. The people caught the spirit of their teacher, and the Raiatean church, from its origin, was truly apostolical. Merely "to sit under

their own vine and under their own fig tree," "to eat the fat, and drink the sweet, and send nothing to those for whom no such portion had been prepared;"—to deem their position and privileges ends rather than means;—to confine their anxieties and efforts within the narrow limits of their own interests and enjoyments, were never the sentiments or aim of these simple-hearted, and well-instructed believers. Led on by the inspiring exhortations and fine example of their beloved teacher, they were willing to labor and to contribute; and they did both with matchless munificence. Having freely received, there was in them, what Paul so strongly commended in the churches of Macedonia, a "forwardness" to give. Promptly and generously did they meet each claim, and respond to every call in this Divine enterprise. No refreshment, no joy appeared to equal that derived from the intelligence of missionary triumphs; and when there arose from amongst them any who were "willing to hazard their lives for the name of the Lord Jesus," they spontaneously came forth, and tendered to their brethren the promise of their prayers, and the pledge of their support.

It was both natural and wise in Mr. Williams to watch over, and cherish with constant care these noble aims and efforts of his flock. Hence, at the recurrence of every anniversary of their auxiliary, he was most anxious that nothing should be omitted, which might render those sacred festivities more interesting or influential. And this was a service for which he was qualified in no ordinary degree. Not only was he a remarkable accurate observer, but an equally diligent collector. Few objects or occurrences escaped him; and, knowing perfectly what would interest and impress the native mind, his speeches at these missionary services, were rich in striking facts and graphic, telling illustrations, which secured the attention of his audience, and impressed upon them important sentiments. This made him popular in the islands, as it did subsequently in his own country. But although *every* May meeting was peculiarly attractive to the people, and regarded as their chief annual festival, more than ordinary pleasure was anticipated from that which was to be held shortly after Mr. Williams's return; when, it was well known, he would recite the history of his recent labors. This expectation was not confined to the Raiateans, but shared by the inhabitants of the whole group; and the consequence was, the influx of a large multitude from Tahaa,

Borobora, and Huahine. Never before had the settlement and the harbor presented a spectacle so animating. "No less," writes Mr. Williams, "than eight or ten large decked boats, or rather small vessels from fifteen to twenty-five tons each, were lying off the wharf at the same time; and my 'Messenger of Peace,' as commodore, anchored in the midst of them. At the meeting, we exhibited two immense idols which I brought up from Rarotonga. The king also, with the others who had accompanied him, spoke in their own dialect, which excited an uncommon degree of interest. Their addresses were judicious and excellent. The four churches at Huahine, Borobora, Tahaa, and Raiatea, have entered most cheerfully into my proposition for extending our labors by native agency; and, as my brethren Barff and Platt cordially unite in it, I hope in a few months to be out on an important voyage down among the large groups which lie about a thousand miles to the westward."

After the missionary anniversary, Mr. Williams resumed his ordinary engagements at Raiatea with his usual cheerfulness and diligence, and in a very short time, the disorders occasioned by his long absence, which were, however, but slight, were rectified; the course of instruction returned to its former channel; and all classes, rejoicing in the presence of their long-tried and beloved teacher, were ready to promote with renovated vigor his plans, and their own improvement. One of his proposals, a consequence of the annual meeting, was to send a deacon of the church in a small schooner, or rather a schooner-rigged boat of his own, on a visit to the out-stations. This was the first time a native had been entrusted with so responsible a commission; but Mr. Williams had confidence in the individual chosen, and the church manifested a lively interest in the expedition. The voyage was accordingly made, and the following letter to the Rev. W. Orme contains an outline of its history:—

"Borobora, August 19, 1828.

"Reverend and Dear Sir,

"As my small vessel has just returned from the Hervey Islands, I hasten to send you the intelligence she has brought. She first touched at Rarotonga, where she landed Mr. Pitman's goods, with the supplies for the mission. The king also, and his party landed in health, laden with the presents which he had received from Raiatea, Huahine, etc., amidst the joyful salutations, and loud acclamations of his subjects. After leaving Rarotonga, they steered for Aitutaki, with the intention of carrying the people of Manuæ back to their own is-

land; but, as I do not remember to have written any particulars of that island in my former letters, I may state that Manuæ consists of two small islands, situated about fifty miles E. S. E. of Aitutaki. The Gospel was introduded there by two Rurutuans and two Americans,* who, on their way from Rurutu to Rimatara, were cast, at

* The Americans referred to were seamen, who had been wrecked in the Falcon, and who, on leaving Rurutu, took with them a compass, quadrant, etc., and which, when their boat was stranded at Manuæ, they saved from the wreck. The inhabitants of this island were few, but fierce. Just before this time, they had speared six natives of Aitutaki, who had been cast upon their shores: and, shortly after the arrival of these new visitors, they approached them with the same murderous design. But their hand was holden. As they had never before beheld a white face, they concluded that the Americans must be gods; and instantly ran away from the spot; and flung their missiles into the bush. After a while, they saw their error, and again resolved upon the destruction of these strangers. But a second time, they were deterred by the sight of the compass, which they doubted not was a powerful divinity. The sailors, perceiving this, kept it constantly in their midst, and thus were again preserved. One of the Americans had a looking-glass. This, also, the islanders supposed to be a guardian god, and, for a considerable time, none of them would dare to approach it. At length, one of the chiefs, after many solicitations, was induced to take it in his hand. First, he looked on one side, and then rapidly peeped round to the other, anxious to grasp the god; but, foiled in every attempt, and, concluding that the figure he beheld intended only to tantalize him, he became angry, and grinned most horrible. These grimaces were, of course, reflected by the faithful mirror, which aggravated the evil, and incensed the native to a still greater degree. He now grew more furious, and expressed his feelings by yet more monstrous distortions of the countenance; but as the glass continued to return each compliment in kind, the indignation of the savage became uncontrollable. He gnashed his teeth, stamped, clenched his fist, exhausted the native vocabulary of abuse, and at length, as the strange spectre still defied him, he aimed at it a determined blow, which shivered the glass, and cut his hand. He, however, was satisfied that he had destroyed the stranger's deity, and naturally inferred that now he might easily destroy the strangers themselves. But, happily, some other natives had grown familiar with these visitors, and one of them began to learn to read from the Acts of the Apostles, and other books saved from the wreck. Others soon followed this example, and, in a short time, the Rurutuans had gained so complete an ascendancy over their minds, that one of them consented to burn his god. A fire was soon kindled, and the people assembled to observe the effect of the impious temerity of this presumptuous man. All expected that vengeance would not suffer him to live. Nor was he himself fully convinced of the safety of the experiment, but stood for some time with the idol in his hand, and evincing the utmost dread. Urged, however, by the exciting words of the Rurutuans, he at last raised his trembling arm, flung the idol into the flame, and then stood mute

midnight, upon the reef of Manuæ. Having subsequently built a canoe, and reached Aitutaki, and represented the case there, the native teachers fitted out two large canoes for the purpose of fetching all the Manuæans to Aitutaki. One canoe arrived safe, and brought back the people of Manuæ; the other upset; and, after being eight or ten days at sea, and losing ten people, she returned to Aitutaki, with the miserable emancipated remnant of her poor suffering crew. When I was at Aitutaki, I found the people of Manuæ there anxious to go back to their own island; but, as I could not take them, I promised that, on my return to Raiatea, I would send my vessel down to convey them back with a teacher from Aitutaki. Thrice before I arrived, they had made the attempt in their own ill-constructed canoes, and the last time narrowly escaped with their lives. I strictly charged them not to put to sea again, as they would most certainly be lost; and our vessel went with the full intention of taking them back; but their impatience had prevailed over my remonstrance; and, contrary to the efforts of the teachers, they had a fourth time ventured to sea. The consequence was, they missed their island, three or four of them reached Atui, but all the Aitutakians who accompanied them perished.

After remaining three or four days at Aitutaki, the vessel sailed for Atui, etc. The teachers at the former place write, that they have in hand a considerable quantity of sinet subscribed to the Missionary Society, and rope received in payment for books, besides the hogs. They also inform me, that the lathe I made them is actively employed in turning useful things. The congregation also wrote to the church at Raiatea, pressing them to diligence, as their eyes were directed to them from whom they had received the Gospel.

"After two days' sail, they reached Atui. Here they found the four teachers with their wives and families in good health, and the people behaving towards them with the greatest kindness, and paying the strictest attention to their instructions. This was very gratifying, as the poor teachers have, from the beginning, suffered much, and had very narrow escapes for their lives; but the Lord has preserved them, and blessed their perseverance. They are, however, too many for this island; and two of them will be removed to other stations. They have written a letter to the church at Borobora, stating their prosperity,

"From Atui, they proceeded to Mitiaro. Here they also found the teachers well, and the people attentive to their instructions. But, though the missionaries are treated with the greatest kindness by the people, the soil of the island is so unproductive, that they are obliged to eat the stalks and stumps of the banana, mixed with a kind of red earth. Our people had an abundance of food on board the schooner, and the teachers begged from them the stalks of the plantains. Now

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and motionless, with his body bending forward, and his eyeballs as if about to start from their sockets, gazing upon the burning block as though he expected it to rush forth and destroy him. Soon, as in similar cases, impunity inspired boldness; others followed this example; the reign of the false deities had terminated at Manuæ; a Christian sanctuary arose upon the site of a pagan temple; the shipwrecked strangers became teachers, and the natives, nominal Christians.

that we know this, we shall send them down an ample supply every time the vessel can touch there.

"At Mitioro, they received very painful news from Mangaia. A vessel that came from that island informed the teachers of Davida's (the native missionary at Mangaia) distressing situation. The principal chief still continues hostile to the Gospel. He has killed ten adults, and ten young persons of his own party, who had embraced Christianity; but, notwithstanding, new converts are still flocking in. A captain, whose name the natives say is Williamu, or Williams, behaved with the greatest kindness to Davida and his adherents. He even went himself, accompanied by his wife, who was on board, to the hostile chief, to try to induce him to alter his conduct. The chief stripped part of the cloths off both himself and his wife, to which the captain made no resistance, but, on the contrary, returned to the vessel and sent him presents, with a friendly invitation to behave kindly to Davida, and to embrace the truth. He, moreover, offered to convey the teachers to another island; but the chief and his party who had embraced the Gospel, were so urgent in requesting Davida to stay, and assured him so confidently that, while one of them remained to preserve him, his life should not be taken, that he declined accepting this kind offer. I regret that I do not certainly know the name either of he captain or the vessel. Such disinterested kindness deserves honorable mention. Davida, at present, goes into a cave in the rocks to sleep at night, and comes out to his people in the morning. All this, however, we only know by report, as a gale set in from the southward after they started for Mangaia, and prevented their reaching that island. The two teachers at Mitiaro are very desirous of going to assist Davida, and we think of removing one from Mauke to Mitiaro, and of taking both from Mitiaro to Mangaia.

"After leaving Mitiaro, the vessel went to Mauke, found both the teachers well, and the work going on. Most of the people can read. They have comfortable places of worship, and plastered dwellings at the different stations.

"Having made another ineffectual attempt to reach Mangaia, they bore away for Rurutu, where they found the teachers well, and the people in as good a state as formerly. They are anxiously expecting me there; and, finding that I was not in the vessel, they have sent one of their own deacons to Raiatea, on purpose to fetch me; so that I am now about to take a voyage to Rurutu. They have had a fine place of worship finished two years, waiting for me to go and open it.

"I have not time to say much about my own stations, Raiatea and Tahaa. They are holding on well at present. I beseech an interest in your prayers.

"I remain, etc.,

"J. WILLIAMS."

From this time, until the close of the year 1828, Mr. Williams continued at Raiatea; and as he believed that he might now fulfil a promise made long before to visit Rurutu, he resolved to sail for that island. The subjoined letter, written to the Directors shortly after his return, contains the particulars of this voyage.

"Raiatea, January 26, 1829.

"Dear Fathers and Brethren,

"Having just returned from a visit to Rurutu and Rimatara, I hasten to inform you of the particulars. By the return of my boat, an account of which I wrote to you, the teachers at Rurutu sent one of their deacons to request that I would come and open their chapel, and settle their perplexing difficulties. We started on the 20th December, taking with us Tamatoa, the king, one of the deacons, and twenty or thirty of the under chiefs from Raiatea and Tahaa.

"After a week's passage, we arrived safely at Rurutu; and, as we had considerable difficulty in settling the differences between the teachers and the people, I shall give you a particular account of what passed, without concealing anything, that you may form a correct idea of the nature of some of our work in visiting out-stations.

"We landed on the 30th, and received a cordial welcome from the teacher, Mahamene, and his people. After taking refreshment, we went to see the new chapel. It is an excellent building, far superior to anything of the kind in the islands. It is about sixty or seventy feet long, by forty wide. The ridge pole is supported by two large pillars of the *aito* wood. It is surprising how so few people could have prepared such heavy trees. The out-posts which form the walls, are also of this heavy wood. Every other post is kneed, the knee neatly finished, extending five feet up the post, and trunneled down to the joists which receive the floor. The pillar in the centre has four knees, each neatly finished. The thatching is extremely well done, so close that it takes 500 reeds of thatching to reach from the wall plate to the ridge pole. The pulpit is octagon, well made, standing on one pillar, colored very neatly, partly with paint, and partly with native produce. To the flight of steps there is a hand-rail, the balustrades of which are made of warriors' spears, as was the case in the former chapel. The doors are folding, with gothic tops, well-made, panneled and colored. The windows are painted, and the walls white-washed; the posts forming the walls, placed about three feet apart, and about nine inches wide, are colored to resemble mahogany. The seats are covered with white cloth, and the floor carpeted with a shining black cloth, which they manufacture. The whole building does great credit to their judgment and industry.

"After viewing the chapel, and several well-finished houses, we conversed about opening the chapel. The people inquired, whether we would have a regular feast prepared for the occasion. I replied that, on many accounts, I would prefer a common meal, and that on the following day, I would open the chapel. After this conversation, we walked across the mountains about three miles, to the settlement on the south side, under the charge of Puna. Here we had service in the afternoon, and I preached to them from Titus ii. 11, 12, 'For the grace of God, which bringeth salvation, teacheth us to deny ungodliness,' etc. I was much pleased with the spirit with which they sang, young and old united. Spent the evening agreeably with Puna, and a few of the most intelligent natives, conversing on different portions of Scripture, especially on the Epistle to the Hebrews, Epistles of John, etc.; these being the last portions of Scripture they had received.

"Thursday, January 1st. The bell rang for school, which I attended, and was well pleased at the fluency with which the people read, and the promptitude with which they answered my questions on the verses of Scripture. Puna deserves praise for his diligence in teaching the people to read and understand the word of God. I think there are no adults that cannot read. If any, they are few.

"As we returned from the school, a messenger came running out of breath, with a request from the king and chiefs of Raiatea that we would order Puna to leave the island, as they had been informed by some people of the other settlement, that he was unworthy of my countenance. I replied, that they had not exercised much prudence in making so hasty a request, having only heard one side of the question; and that I had determined to call a public meeting, and thoroughly investigate the matter.

"In the forenoon, there was a feast in the house, which the people had fitted up for that purpose. There were two rows of sofas and tables, capable of dining about 150 persons. Puna and his wife attended, but were much cast down, having heard of what was going on at the other settlement. After some lively speaking, we concluded with prayer, when one of the principal persons asked me whether it was true that I intended to take their teacher from them. I told him not to be hasty in listening to anything which had been reported, and that I had determined to call a public meeting for the purpose of settling their disputes. Having walked round Puna's settlement, we returned to that on the north side, the whole of the people accompanying us. We arrived at sun-down, and spent the evening with Mahamene and his wife, and a few chiefs, in general conversation.

"Friday morning. The people were busy in preparing food, killing hogs, etc. Those not engaged met early, and read a chapter or two in the Hebrews, and did this as fluently as their brethren at Puna's station. At ten o'clock, we entered the chapel, taking care to avoid the too common practice of allowing the king to enter first. This is a heathen custom founded upon superstitious notions. They look on the place of worship, as they did on their maraes and canoes, as very sacred, and imagine that the king must enter first, to remove the great sacredness, before other persons dare go in. To remedy this objectionable custom, and yet shew the king and chiefs all due respect, I requested that the people might go in, and take their seats, and proposed that the king, the chiefs, the native teachers, and myself, should then walk in procession after them. Another point of contention which we succeeded in removing was, who should occupy the king's seat, which was considered more sacred than any other part of the chapel. I requested Tamatoa to take his seat among the people, and some of the under chiefs to occupy the part deemed so sacred. As Tamatoa was of higher rank than any of them, and was not particular where he sat, we naturally concluded that his example would dissolve the charm, and silence all objections.

"When the people were assembled, I preached to them from Haggai i. 8. After the service, we partook of our food sitting on the ground, which had been covered with clean grass. There were not more than twenty-five hogs served up, with a proportionate quantity of vegetables. Many speeches were delivered during the dinner, both by the Rurutuans and the Raiateans.

"At half-past one o'clock, the bell rang for the general meeting, which I had appointed for adjusting their disputes. I opened the meeting by exhorting them to state their differences mildly, and in a good spirit, as the object was not to aggravate, but conciliate. I had no sooner spoken, than a native belonging to Mahamene's settlement arose, and addressing myself, Tamatoa, the deacon, and the chiefs of Raiatea by name, requested that we would remove Puna from the island. I replied that we were ready to hear any reasons for this wish, which they had to advance, and then to judge what was proper to be done. Upon this, a chief on Puna's side arose, and said they were ready to meet the charges against their teacher, one by one, but he thought these should be kept separate from their political differences. The charges were then laid, and we were much pleased with the spirited and manly way in which they were refuted, and the caution they discovered in not recriminating, although they had abundant provocation.

"The first charge was, that Puna had harbored in his settlement those who had violated the law, and had refused to give them up to be judged. But no sooner was this asserted, than a chief, on Puna's side, thus addressed the accuser:—'Let us settle this charge first. Let us go to the root of it. Tamatoa, Viriamu, Raiateans, listen to the truth! And this is the truth. A young man at this settlement was judged and punished. After this, he left this settlement, joined us, professed repentance, and after some time, was admitted into the meetings of the baptized. The people of Mahamene's settlement were angry; and some of them went to his land, cut down his trees, and destroyed his food. When he found out who had done it, he went to their plantations and did the same. Then the people of Mahamene's settlement held a meeting, and sent the judges, like so many savages, to seize the man, and bring him away by force to be judged. Puna inquired what the young man had done; and when he had heard, he asked the judges whether they had tried the people of their own settlement, who first destroyed this young man's food. They said, 'No.' Then said Puna, 'I will not give him up, till you have first judged your own people.' Now, Tamatoa, Viriamu, and chiefs, this is the ground on which they charge Puna with supporting bad people. We leave you to judge between us. Our law is very strict. No one escapes with us who is found guilty.'

'This sensible answer silenced the accuser; when another arose, and made a great noise, scolding the former speaker for being so soon silenced. He spoke for some time; and by his charges, brought up several to answer him; all of whom were anxious to speak. With great difficulty, we obtained silence, when we found that the second charge was, that Puna had prepared for war, and armed his people against those of the other settlement. This accusation was also answered by a speaker on Puna's side, with much ancient action and good sense. At one time addressing us, and then turning to the accuser, he said, 'Would you like to be burned to ashes? would you like your wife and children to be consumed with fire? would you not be in agony at such a scene? would you like your property to be seized, your house destroyed, and yourself driven to the mountains? They threatened to burn our teacher's house, and destroy his property, and the people prepared to resist them. But Puna forbad them.'

On inquiry farther, we found this to have been the fact. Puna, hearing that hostile intentions had been formed by the opposite settlement, insisted on abandoning everything rather than fight. This they did, and took refuge in the mountains, resolving to flee from district to district, until their pursuers were wearied out. But when the hostile party came, and found the settlement deserted, and the property left to their mercy, they relented, and returned, without taking or injuring a thing. A day or two afterwards, Puna and his people came back to their dwellings. After hearing this, we were confirmed in our good opinion of Puna.

"Having settled the personal disputes, we now resolved, if possible, to adjust their political differences. Accordingly, early on Saturday morning, we collected all the chiefs, and told them, that, as the teachers had now agreed to bury their differences, we hoped that they would settle theirs, before we left the island. At once, a great contention arose, and there was much vehement speaking. The disputed point was this;—The party under Puna's instruction were conquered by the other party, some time before they received the Gospel. Prior to this conquest, however, they had always been independent; and, since Christianity had introduced peace among them, they could not see why they should not be independent again. They therefore refused to acknowledge the authority of the young king, to whose government they had before paid tribute. Finding that no adjustment could be made while the parties were together, we requested them all to withdraw, that we might consider in private what to advise. Having taken all the circumstances into the account, we thought it would be just, and best for Puna's party to acknowledge the young king. We, accordingly, sent a message to them, giving this as our advice; and requested that they would converse over it, and in two hours we would wait on them for their reply. At the time fixed, we met them, when, after many interrogations and explanations, they agreed to our proposal. I then went home, and drew up several articles, as the basis of their future union, with which all parties were satisfied.

"After this, we held a church-meeting preparatory to the administration of the Lord's supper on the following Sabbath. The two churches united on the occasion. We exhorted them to mutual love and unity. Thus ended the week.

"On Sabbath morning, I preached to them on the necessity of the blood and Spirit of Christ, on John i. 5, 6; and then administered the Lord's supper to about eighty communicants. After a short meal, we re-assembled in the chapel, and questioned the people upon what they had heard in the morning. The remainder of the time, until the afternoon service began, we spent in reading and explaining the Scriptures, and answering the questions of the people. In the afternoon, I preached again from 1 Cor. x. 4, and, in the evening, the house was crowded until a late hour; and I was principally employed in replying to questions, partly on the discourses of the day, and partly on passages of Scripture, which they did not understand.

"Early on Monday morning, we held another public meeting, when I read what had been agreed to, and gave a copy of it to the principal judge of each station. This concluded the unpleasant business.

"On the Thursday evening, we were all seated in Mahamene's

house, when suddenly a chief arose, and thus addressed me in the most simple, but solemn form:—'I am Philip, sent by the king and chiefs of 'Tubuai to ask you to give us teachers from Raiatea, and take Tubuai under your charge. I have been waiting here for you more than two years; and during this time the raging diseases of Tubuai have swept off my wife and two children. I am bearing it patiently, as I hope to effect an object that will be good for my land. The people are dying, and our land will soon be desolate, and we know not how to prevent its depopulation, but by placing it under your care. We saw the prosperity of Rurutu, and we wished the same for our own island.' I consented to take the chief to Tahiti, and to endeavor to accomplish his desire.

"Having received presents of food, and shaken hands with all the people, on Monday, January 5th, 1830, we took our departure for Rimatara, with the chief from Tubuai, and a Rurutuan, who was going to Raiatea, to learn what he could from the people."

After calling at Rimatara, where Mr. Williams found a state of things highly encouraging, he reached Raiatea just five weeks from the time of his departure, and gladly resumed his accustomed labors.

These pages are not the place for lengthened comments upon missionary transactions. But there are two topics in the preceding letter which deserve a moment's consideration. In the first place, it supplies another exemplification of the kind of political interference, for which Mr. Williams has been censured. Here was an infant community, divided and distracted by difficulties which they were unable to adjust, and which greatly impeded their progress in civil and religious improvement. The Missionary arrives; views their contention with concern; acquaints himself with its cause; tenders his advice; offers his mediation; heals the breach; harmonizes conflicting interests and feelings: and then retires, with the blessing of the peace-maker resting upon him. This was the kind of political interference, which some have so loudly condemned. But does such conduct require any defence? Could a wise and benevolent man, in similar circumstances, have adopted a different course? Would it have become Mr. Williams, on the ground of repudiating politics as beyond his jurisdiction, and from a false and foolish fear of stepping over the boundary line of his own peculiar province, to have permitted these evils, because they were political, to have wrought out their ruinous effects upon the minds, the morals, and the salvation of the people? He was not the man to be deterred by such narrow prejudices and unfounded apprehensions, from the employment of his influ-

ence in circumstances like those which existed at Rurutu. Had he so acted, he would have been unworthy of a commission from that "God, who is the Author of peace, and the Lover of concord." No man, indeed, knew better than he, or conformed more closely to the rule, that "to preach and teach Jesus Christ," should be, with the missionary, "first, last, and midst," and that, unless evangelical instructions accompanied other means for the benefit of the people, it would be impossible to promote their progress, either in temporal or spiritual improvement. But, at the same time, his views of the missionary's vocation were large and liberal; and, from the commencement of his useful career, he had resolved to obey the injunction, "Withhold not thy hand from any good." His motto was, "By all means;" and whatever tended to remove an evil, or impart a benefit, whether legal, political, or religious, he regarded as within his province, and deemed himself no less a servant of Christ at the blacksmith's forge, on the magistrate's bench, or in the political meeting, than when declaring from the pulpit the revelations of heaven. Of this, his conduct at Rurutu supplies both an example and a justification.

In the following pages, many evidences will appear of the extent to which the fame of Mr. Williams had spread amongst those who had never seen his face. But few proofs of this could be more affecting than that contained in the conduct and speech of Philip, the chief of Tubuai. Here was a man, commissioned by his people to visit Rurutu for the sole purpose of inducing Mr. Williams, then expected at that island, to send them a teacher. While anxiously awaiting his arrival, the heavy tidings reached him that a dire disease was desolating his land; that his wife was dead, and that two of his children had followed their mother to the grave. But nothing would draw him from that spot, until he had seen the far-famed missionary, and secured his object. But ere this could be done, weeks and months of disappointment pass by, until two full years have elapsed. Yet, as if rooted to this strange soil, nothing could remove him from Rurutu. "I have been bearing it all patiently," said he, "as I hope to effect an object that will be good to my land." What must have been the estimate which this half-enlightened islander had formed of the blessings conveyed to other people by him who had been so fitly designated "the Apostle of Polynesia?"

The most important incidents which occurred at Raiatea,

in the interval between this and Mr. Williams's first western voyage, were three visits from ships of war. The arrival of vessels in the South Sea Islands had been too frequently the occasion of demoralization to the natives, and of injury to the progress of the Gospel, not to be regarded by the missionaries with anxiety and alarm. And, although Raiatea had suffered less from this cause than some other islands, Mr. Williams justly feared that, if a crew of reckless and dissolute seamen were permitted by their officers, as had been the case in a few instances, to pour themselves, without restraint, upon that peaceful shore, like a rushing and resistless torrent from the mountains, it might become impossible, even for himself and his steady coadjutor Tamatoa, to raise an effectual barrier against their desolating influence. Hence, the appearance of a large ship naturally awakened his apprehensions, and those of all around him who were the friends of social order and undefiled religion. And, happily, there was now a numerous body of pious and thoughtful natives, who, although not insensible to the secular benefits which the visiting of shipping might confer upon their rising community, would have most readily relinquished all these, rather than strengthen the hands of the wicked, or expose the undecided to temptation.

But how melancholy is the fact that such fears should, in any degree, be well founded! How humiliating, that the seamen of Britain, her bulwark and her boast, should become among the heathen her dishonor and reproach; that their appearance should not be dreaded less by her self-denying missionaries, than by her often-vanquished foes; and that their visits to those sacred scenes, upon which the eye of heaven, and the hopes of the church are fixed, should threaten consequences more feared by the man of God, than the deadly epidemic, the devastating tornado, or the wild onslaught of savage hordes! But, melancholy as the fact may be, it is a fact; and often, when a gallant ship has majestically entered the harbor of a missionary settlement, and cast her anchor there, the devoted laborer on that distant shore, instead of gazing with patriotic delight upon the flag of his beloved country, as it floated in the breeze; instead of rejoicing at the sight of British features and the sound of British voices, and giving to each stranger, as he sprang on shore, the warm and welcome salutation, would have received these visitors with scarcely less of apprehension, had they come from a hostile

land, and with a murderous intent. In this case, the *fox* might, indeed, have poured a broadside upon the shore, have levelled the buildings, destroyed the plantations, and driven the natives to their hills; but worse, far worse evils have followed the visit of *the friend.* With alcohol, profanity, and vice, he has laid waste the moral enclosure; and, after doing his utmost to neutralize the labors of many toilsome years, has "abandoned the ruin he has wrought," only to calumniate curse and the missionary, whose presence prevented his accomplishing more.

Of these evils, Mr. Williams had been a witness shortly before this time, at Borobora; where a captain, taking advantage of the temporary absence of the missionary, conveyed on shore large quantities of ardent spirits. The result may be imagined. In a short time, the previously peaceful and orderly settlement was transformed into a scene of fearful confusion, and the pious portion of the people, at their wit's ends, denouncing and deploring the evil, but were unable to arrest it. In their extremity, they sent to entreat Mr. Williams to come to their aid—a request with which he promptly complied—and his presence stayed the plague. Such an occurrence created in his mind, most reasonably, some fears for his own flock; and, when about to be exposed to a similar temptation, he regarded them with godly jealousy.

But whatever dread was generally felt when ships approached these shores, Mr. Williams had few reasons for regret, and many causes of congratulation at the result of three important visits of this kind, which were paid to Raiatea, during the years 1829 and 1830. Partly in consequence of his own incessant vigilance, partly from the preventive arrangement of the chiefs, and the co-operation of a large and influential body of the people, and partly from the conduct of the gentlemen in command, the morals of the natives suffered far less from their intercourse with the seamen than might have been apprehended; while the proceedings of their superiors tended to promote, not impede, the success of the missionary.

The "Satellite," Capt. Laws, was the first of these arrivals at Raiatea; and Mr. Williams, in a letter to the Directors, dated March 23rd, 1829, thus describes the occasion of her visit, and the conduct of her commander. "Last year, a suspicious little vessel arrived here from New South Wales, and the crew stated, that they had been wrecked in 73°

north!! There were sixteen hands on board: all Irishmen. Not one of them had the appearance of a sailor. I taxed them with being convicts from the colony; and I thought it proper to apprise his Excellency, the Governor, of the circumstance. In consequence of my communication, he has sent the Satellite, sloop of war, to apprehend the culprits. Capt. Laws has shone us great kindness, and has furnished us with port regulations, and other important documents. He kindly attended an examination of our school, and distributed handsome presents to teachers and children. He has expressed himself well pleased with my exertions for the temporal benefit of the people."

Soon after the Satellite had sailed, the U. S. ship "Vincennes," Capt. Finch, entered the harbor. From both the Captain and the officers Mr. Williams received the most encouraging attention, which, with some other particulars, will appear in the following statements* of the Rev. C. S. Stewart, the chaplain:—

"We are in the midst of another varied and beautiful panorama. The ship lies within a short distance of the shore, which is richly edged with groves and single trees, and a fine under-growth of the banana, sugar cane, and various shrubbery, surrounding and overhanging the white cottages of the inhabitants. These stand thickly, in regular lines, along a single street two miles or more in length.

"Our arrival attracted little attention; not a canoe came off, nor did any collection of persons on the shore, or other appearance, indicate the childish excitement usual among uncivilized people, on such occasions.

"The landing is on a substantially laid quay of coral, where we met an intelligent lad of twelve years, the son of the Rev. Mr. Williams, the Missionary of the station. He informed us that his father was at the chapel, delivering a customary weekly lecture; and, on directing our walk up the street, we met and returned with him to the mission-house, and were introduced to Mrs. Williams and her family. Their establishment is more neat and rural, and more comfortable in its whole arrangement, than any we have before seen.

"The house is large and convenient, having three pleasant rooms in front, opening by large folding doors on a veranda extending the entire length of the building, and commands, across an enclosure filled with shrubbery, fruit and flowers, a fine prospect of the ocean. Everything around looked neat and prosperous; and on taking a walk through the village, we found the same features marked, in a greater or less degree, on the habitations and appearances of the people everywhere.

"September 5, 1829.—To-day has been the Sabbath on shore. The chapel here, like all we saw at the windward group, is large, well-

* Visit to the South Seas.

built, and a noble edifice for such a people. The number assembled to-day amounted to about eleven hundred; all well and neatly clad, and exhibiting in their whole appearance and manner of attending the service, every characteristic of civilization, respectability, and piety, found in any common congregation in the United States. But for the color of the audience, indeed, it would have been difficult for any one to believe himself worshipping with those, who, till within a few years, had been lost in all the gross vice, licentiousness, and wildness of paganism. The sight was at once delightful and affecting.

"Captain Finch and a dozen of the officers attended the chapel in the morning. Arrangements had been made to take the band ashore, to play a few pieces of sacred music, at intervals in the service. The exercises began, as on shipboard, with the Portuguese hymn. I was fearful that the novelty might occasion some confusion; but it did not in the least. There was not the slightest unbecoming excitement; not even among the children, who took their seats together, as they entered in long procession from the Sabbath-school.

"It was the day of communion; and after the general congregation had been dismissed, about three hundred of both sexes, and of a variety of ages, with solemnity, and seemingly deep interest, partook of the emblems of the broken body, and shed blood of Him who gave his life a ransom for many. Much as the sincerity and piety of the church members in the islands have been doubted by the calumniators of missions, from all I have observed and known, and from all passing before me on this occasion, I was led to the fervent prayer, that I might myself at last, be equally worthy, with many of these, of a seat at the marriage supper of the Lamb.

"Mr. Stribling and myself spent the evening with Mr. and Mrs. Williams. This we invariably do; and never without being deeply impressed by hearing, in the stillness of the night, the melody of the native hymn falling on the ear in various directions, from the little cottages of the islanders, as they engage in their evening devotions. Family worship, consisting of the reading of a portion of Scripture, of a hymn, and of prayer, is generally practised."

"September 8th.—At the request of the queen, the band was sent on shore for an hour or two in the afternoon, and a kind of concert or oratorio given in the chapel. The entertainment seemed highly gratifying to all; and as it had been a kind of gala day, rockets and fireworks were let off on board ship in the evening, a novelty to all on shore except the Tahitians."

Such conduct naturally produced a most favorable impression upon the Raiateans, and with sorrow they saw the Vincennes unfurl her sails, and leave their harbor.

H. M. S. "Seringapatam," commanded by the Hon. Captain Waldegrave, the last of these arrivals, reached Raiatea a few days before the Messenger of Peace commenced her first voyage to the Navigators' Islands, and the readers of the "Missionary Enterprises," will recollect that, during her stay, the captain and officers attended the anniversary of the missionary auxiliary, and afterwards catechized for three hours

several of the natives on the reasons of their belief in Christianity. On both occasions, Mr. Williams did his utmost to enable these gentlemen to come into close contact with the native mind, and to place them in a position to judge of the character and attainments of the people, not from his testimony, but from their own observation. And the plan adopted proved successful. The remarkable and characteristic conversation, an outline of which was preserved on the spot, and published in the "Narrative," entirely removed the scepticism in which it originated, and drew from the visitors high but well-merited commendations of the labors of the missionary. Nor were the favorable impressions produced by this visit, soon effaced from the mind of Captain Waldegrave. Since his return to England, that gentleman has repeatedly borne his testimony to the success and value of missionary exertions. It may also be stated here that before the portion of the Missionary Enterprises which relates to Captain Waldegrave was sent to press, Mr. Williams submitted the manuscript to his inspection, unwilling to publish it until his confirmation and consent had been obtained. Of his visit, the Missionary ever retained a grateful recollection, and rarely afterwards mentioned his name without commending the wisdom, kindness and dignity with which he acted on this occasion. Would that all the visitors to our missionary settlements had left behind them a similar impression!

The preceding notice of the visit of the Seringapatam has a little anticipated the course of the narrative. This event occurred in May, 1830; but the following extracts from a letter to the Rev. W. Ellis, dated November 27, 1829, must be inserted here to show what were Mr. Williams's engagements and anticipations, while awaiting the arrival of supplies from England to enable him to go forth on his errand of mercy to other lands:

"Dear Brother,

"Captain Stavers of the Tuscan has just called here on his way home, and I gladly embrace the opportunity of writing. I have just been looking over again your file of letters. This we frequently do, and always with interest. I fear my communications do not afford you equal pleasure. We have not so much information to communicate as you have. Your journies are numerous, and your society varied. It is very encouraging to hear of the lively interest which persons of rank take in our labors, and to learn the favorable state of the public mind in reference to missionary enterprises. Surely 'the set time is come!'

"We are under the greatest obligation to you for your continued exertions on our behalf, and we think of them with pleasure. I wrote some time since to Mr. East, and his congregation, acknowledging the receipt of the casks of iron-mongery, etc. *Tamatoa vahine* also wrote to Mrs. Glover, and *Tamatoa tane* sent to thank her for her kind present of a writing desk. The old king has it, and is very proud of it."*

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* The following is a translation of Tamatoa's letter to Mrs. G.

"Dear Friend Mrs. Glover,

"May you have health and salvation through Jesus Christ our Saviour! I have received the neat writing desk you sent for me. My heart is much pleased that you sent me this present. I am rejoicing greatly, and praising God that you and other friends think of me; but my greatest joy and greatest cause for praise is that I know the Gospel of Jesus Christ, and the merits of his death, for which I am indebted to the compassion of the believers in Britain; through their prayers I am become a human being, and I now know the goodness of his word. You know that I was formerly a heathen; now I know the blessedness of the Gospel of Jesus, our common Lord. My dwelling is now comfortable; it is now well with my land; it is now well with my people; all this is from the goodness of the Gospel of Jesus, which is come to my land. All our former evil customs are totally abolished. I myself was formerly in Satan's hand; I was his property; I worshipped idols, and was a faithful servant of his. Now I am seized by Jesus, and am as a brand plucked out of the burning. Your prayers and your compassion have brought to me a knowledge of the love of Jesus Christ our Saviour. I was formerly a heathen, now I am a brother to all who believe in the Lord Jesus. I was formerly an idiot; now my understanding has returned unto me. To the compassion of British Christians I am indebted; they prayed, and Jesus heard their prayers, and brought a missionary to my land, to teach me and my people the way of salvation. To that am I indebted for the respectable appearance of my land, and even of my own body. Formerly I slept like the pigs; now I sleep on a bedstead like a human being. Formerly I ate bad food, [alluding perhaps to their heathen state.] Now I know the sweetness of the Gospel of Jesus. My praise is great towards God, that he has revealed his great compassion to me; to your prayers and kindness am I indebted for the knowledge of Jesus our Saviour, and his love to us.

"If you, (Christians,) had not thought of me, I should not have known the Gospel of Jesus, and his compassion to sinners. I should have been still ignorant of the way of salvation; now I know the preciousness of the word and blood of Jesus.

"My heart is wondering at the goodness of God, in causing the thought to grow in the heart of the Missionary Society to show compassion to us, who were in darkness, and in the shadow of death. You did show true kindness; and now we know Jesus and his precious word.

"Although your face should not see my face, and although my face should not see your face in this world, may we both meet at the right hand of our Lord Jesus at the Judgment day; may we both sit at the

"I have been extremely busy in getting the Rarotongan works through the press, and I am happy to inform you, that we have succeeded. I have forwarded to you a few copies of each, as specimens of the language. Mr. Barff has exerted both his strength and his skill in effecting this object.

"You are aware that the Tahaa station is now on my hands; but I cannot attend to it so well as I could wish. I can seldom get over above once in three weeks or a month. The people hold on as well as we can possibly expect. At Raiatea, we are much as usual, but the people do not appear so kind, neither are they so attentive as formerly.* I find great difficulty in inducing them to proceed with their houses, and keep up the fences. I fear if we leave them, they will retrograde fast. I have rebuilt our old boat, and made a comfortable little vessel of her of forty tons.

"We are preparing for my long intended voyage, and have accepted five or six missionaries from our church only: eleven or twelve offered themselves. Several of our people grieved much that their friends would not give them up. Mr. Barff accompanies me.

"Mr. Henry † has just returned from the island we are about to visit, and has given us great encouragement to proceed as soon as possible. At Tongatabu the Wesleyan Missionaries are making great progress. A vast number have embraced Christianity, and are exceedingly diligent in attending the schools and other means of instruction. Their slates are dangling in their hands go where they will, and books are their constant companions. They have heard that I am coming down, and have expressed a great desire that we should call there. This we intend to do.

"You will recollect having heard that my old boat has had another drift from Rarotonga to Tongatabu, and that the natives of Aitutaki while down there went through the group, giving accounts of the introduction of Christianity into the Society Islands, their own island, and others, and advising and exhorting the people to embrace it. This has had a very good effect, and Captain Henry informs me that,

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right hand of our Lord, and unite in praising him there! This is my earnest desire in God. Now my sister in the faith of Jesus Christ, pray to Jesus our Lord to give me much of his Holy Spirit to make good my evil heart.

"I have sent you a copy of Daniel, Esther, and Ruth, which our minister, Mr. Williams, has translated into the language of Raiatea; please to accept it as a keepsake from me, and also a mat.

"May you have health and salvation, my sister in Jesus Christ our Lord, and may the Lord reward you with health and salvation.

"TAMATOA, King of Raiatea."

* In a letter to his family of the same date, Mr. Williams thus refers to this subject:—"We have not been so kindly treated of late by the natives, having had to purchase everything; but yesterday, of their own accord, they convened a meeting, at which I understand they acknowledged how wrong they had been in allowing us to pay for everything, and this morning, they have begun to supply us as before."

† Son of the missionary of that name.

in many of the islands, their first inquiry is, 'Have you *Oromeduas* for us?' In three islands they are exceedingly anxious, and in one a chapel has been actually erected by a chief, who accompanied Mr. Henry on his return voyage, and applied to Mr. Barff for missionaries. Mr. Barff assured him that we were coming down to his island, and that he should not be forgotten. It appears that all he knows concerning the chapel he has built and plastered is, that it is a house for the true God, and that, when the teachers come, he will learn how to worship him. This will appear to you who are well acquainted with the natives, as singularly propitious. I regard it as a decided interposition of Providence in preparing our way. The people, however, are desperately savage, and remarkably treacherous. We shall require all imaginable prudence and precaution; and having done our utmost to protect ourselves, we must then trust to him for deliverance, in whose cause we jeopard our lives. Mr. Henry had a boat's crew massacred with singular brutality. Two indeed escaped much wounded, but the rest were either killed on the spot, or died afterwards. In another instance, they were purchasing turtle shell; and, as soon as they saw that all the property they had brought was expended, they let fly a volley of poisoned arrows at the crew. Providentially no one was struck. Their canoes are of the swiftest class. They carry two and even three hundred warriors, stand as high out of the water as a vessel of seventy or eighty tons, and are as long or longer. It is my intention to have boarding nettings and other means of defence.

"Another interesting illustration of an overruling Providence has recently occurred. You may have heard that, when we were at Rarotonga, I sent a small boat to Aitutaki, to fetch my large one, which I supposed to be there, not knowing, at the time, that she had drifted away to Tongatabu. The boat arrived safe at Aitutaki, and when *Mataitai vahine*, the wife of the native teacher in that island, heard that Mrs. Williams was at Rarotonga, she determined to come up and see her. Accordingly she set off in a large boat, built at Aitutaki, with about thirty persons on board, in company with my small boat, but, instead of reaching Rarotonga, they were drifted out of their course, and were supposed to have been lost. But this day, I have heard that my man is on board an American whaler, and that Mataitai and her party had reached some savage island to the westward, and are now diligently employed in teaching the people. I shall endeavor by all possible means to find them, and sincerely hope I shall succeed.

"A singular sect has sprung up in some of the islands. They are called *haraharan*. They are making a culled edition of the New Testament. They are most numerous at Tahiti. There are some at Huahine and Maupiti, but none, that I am aware of, at Borabora. I am sorry to say that Mrs. Williams has been very unwell for some time past, and, unless her health is improved on my return, we shall be obliged to remove for a season. Your last letter inspired the hope of seeing you here at the end of 1829, or in the beginning of 1830. Although you are so usefully employed at home, we sincerely desire to have you with us again.

"I remain, etc.,

"J. WILLIAMS."

A few days after writing the above letter, Mr. Williams, in company with Mrs. W., and their two sons, and Mr. and Mrs. Barff and their family, went to Tahiti. The principal object of this visit was to convey the children to the school. From this island he thus wrote to his sister Mrs. Kuck :—

"Tahiti, January 30, 1830.

"My dear Sister,

"You will be concerned to hear that my dear Mary is still very unwell. We came here shortly after writing our last letter to you, after a voyage of five days, during which we had the charming variety of dead calms, light breezes, and a heavy gale. We have now been at Tahiti nearly a month, visiting our brethren at their different stations, by all of whom we have been treated with the greatest kindness. I think we have now seen all our friends in this island, except Mr. Darling, to whose house we shall go after the Sabbath to spend three or four days. We shall then cross over to Eimeo, to visit Mr. Orsmond, who is about to join us again in the leeward islands. From his house, we shall go to Mr. Simpson's, who also resides at Eimeo. Messrs. Simpson and Pritchard, you may recollect, came out nearly at the same time. They are intimate friends, and excellent missionaries. Mrs. Simpson is anxious that Mary shall stay with her, while Mr. Barff and myself are absent on our intended voyage. As Mr. Platt is expected back with the Messenger of Peace in a week or two, we hope, should nothing unforeseen prevent, to depart in little more than a month. We have about twelve or fourteen teachers ready.

"We have heard that a vessel has been wrecked in Algoa Bay, having on board large quantities of missionary goods. Happily, we are not in want of many things, except saddles—one gentleman's and one lady's, which you will oblige us by sending as soon as possible. If collars are worn, not dog collars, but collars for ladies, you are requested to send two or three, or any thing else to wear about the neck, provided *it be in fashion*, even should this be the case with soldier's belts, or horse collars. I have had the great misfortune to fall headlong into the sea, sprawling like a great crab, and by so doing, I have spoiled the excellent watch which Mr. Kuck sent me. However, a carpenter living at Tahaa, and myself, will be able to repair it between us.

"Believe me, etc.,

"J. WILLIAMS."

Mr. Williams returned to Raiatea early in February, and shortly afterwards, the Society Islands were visited with a fearful hurricane, which uprooted large numbers of the trees, destroyed several houses, and carried away a portion of their noble chapel. But he was never more himself than when circumstances demanded an unusual amount of skill and labor; and, under his superintendence, the people soon repaired their sanctuary, and rebuilt their fallen habitations.

While thus employed, on the 25th of February, 1830, the Messenger of Peace was descried in the distance making towards the island; and, in the evening, she anchored within the reef: having, since her expedition to the Marquesas, completed a highly gratifying visit to the Hervey Islands. On the following day, the people assembled to hear from Mr. Platt a narrative of her voyage, which they received with many demonstrations of gladness; for at several of the stations at which he had called, native teachers from Raiatea were usefully laboring. But no one of the audience was so deeply interested in the details supplied by his esteemed fellow laborer, as Mr. Williams. To him every island of the Hervey group was well known; and for the welfare of the inhabitants he cherished an ardent solicitude. And the glad tidings thus brought were as opportune as they were cheering, and formed an appropriate introduction to the new and more adventurous expedition which he had so long planned, and the period for accomplishing which had now arrived. This important movement of his eventful life will be described in the succeeding chapter.

CHAPTER VI.

FROM MR. WILLIAMS'S FIRST, UNTIL HIS SECOND VOYAGE TO SAMOA.

Termination of Mr. Williams's settled Residence at Raiatea—Feelings with which he anticipated his Voyage to the West—Departure—Mr. Williams at Mangaia, Atui, Rarotonga, and Aitutaki—Influence of these Visits upon his Mind—Arrives at Savage Island—Unsuccessful Attempt and Questionable Expedient—Important Events at Tongatabu—Proceeds to Lefuga—Reaches Savaii—First Impressions—Favorable Moment of his Arrival—Intercourse with the Natives—Welcome at Sapapalii—Rescued from Death—Landing and Reception—Characteristics of the Samoans—Native Portraits—Their Religious Peculiarities—Auspicious Settlement of the Teachers—Use made by Mr. W. of the Influence of the Chiefs—His Estimate of this visit—His views of a Particular Providence—These confirmed by the Events of this Voyage—Reflections—Returns to Rarotonga—Happy Transformation—Welcome to Raiatea—Illness of Mrs. Williams, and prospects of returning to England—Protest of the People—Returning Health and renewed Labors—Previous Arrangements for employing The Messenger of Peace—These cancelled by the Directors—Mr. Williams's Remarks—Severe Trial at Raiatea—Dispute with Tahaa—Preparations for War—Death of Tamatoa—Part taken by Mr. Williams—Attempted Assassination—Hostilities suspended—Anxiety at the Prospect of Leaving—Revisits Rarotonga—The Scenery which most delighted him—Visit to the surrounding Isles—Severe Afflictions—Sympathy of the Natives—Important Occupations—Voyage to Tahiti—Distressing Scene at Raiatea—Conveys Food to Rarotonga—Domestic Circumstances, and cheering Anticipations.

RAIATEA—to the shores of which the eyes of the reader have been so frequently directed, and amidst whose smiling scenes of social and spiritual prosperity, the reflecting Christian will not have lingered in vain, must, from this time, cease to fill the central position in Mr. Williams's history. For more than eleven years, deducting the periods passed at Sydney and Rarotonga, this favored and fruitful isle had been cheered by his presence, and blessed with his labors. But, henceforward, we are to follow him into other and wider fields of exertion; for, although he returned to Raiatea, he did so rath-

er as a visitor than as a resident. At this point, his stated and steady superintendence ceased. And it is a subject of congratulation, that it did not terminate earlier. Had not the Great Head of the church frustrated the designs of his servant, and hedged up his way, he would undoubtedly have engaged in his Missionary Enterprises, ere the experiment so auspiciously commenced at Raiatea, could have been conducted to such a successful issue; and in that case, the fruit which his care and toil had brought to maturity, would have fallen unripe to the ground. But, happily, he labored there long enough to demonstrate, by the most conclusive evidences, the leading objects, the essential features, and the incalculable value of Christian Missions; and it is difficult to conceive that a candid mind could consider the history of this island, without admitting their importance and obligation. What proofs are there here of the sanction, presence, and power of God! What a fulfilment of his promises to the faithful steward, and the devoted laborer! What encouraging evidence that the Gospel has lost none of that efficacy to elevate, sanctify, and save the world, which was exerted in its earliest and widest triumphs! How amply does the case of Raiatea illustrate the excellency of this divinely appointed means, and its perfect adaptation to the wants and woes of our fallen nature! Here we may see its influence, not merely upon individuals, but upon a community. By this single experiment, even had it stood alone, we might have been satisfied that the Gospel was a social, no less than a personal blessing. Here we see that the missionary is the true philanthropist, and Christianity the best civilizer.

But these truths will receive further confirmation in the following pages; and, as we trace the course of the adventurous Missionary through new scenes of self-denying and successful toil, we shall again be constrained "to glorify God in him." We have repeatedly seen with what feelings he had contemplated the voyage for which he has now prepared. Through years of disappointment and depression, far more than sufficient to sicken the heart and subdue the energy of ordinary men, he had clung to his fondly-cherished scheme, with an unrelaxing tenacity of purpose which strikingly indicated its sacred origin. Ordinary causes will not account for such constancy. However powerfully some minds might have been captivated by the prospect of a voyage amongst the emerald isles of the Pacific, by the desire of intercourse with

their rude inhabitants, or by the expectation of either adding to the library, a description of their persons, their customs, and their abodes, or to the cabinet, the plants, shells, and corals which strew their shores, Mr. Williams did not belong to this class. And willing as he ever was, to enrich the store of general knowledge, and to furnish facts and specimens which might gratify the curious, or assist the scientific, his main design was immeasurably superior. It was as an ambassador of mercy, "to show unto men the way of salvation," that he launched forth on these distant voyages. All his interest centered in the soul, and in that everlasting Gospel which revealed its destiny, its danger, and its deliverance. To enlighten, to rescue, to bless those who were "ready to perish," constituted the exciting causes of his enthusiasm; and the ardent desire, not of seeing, but of saving men, and that alone, drew him from Raiatea, as it had previously drawn him from his native land. Anything less firm than Christian principle, and less fervent than Christian love and zeal, would long ere this have yielded to discouragement.

And the time had now come when his devotedness was to receive its due reward. "The Messenger of Peace," was speedily equipped; and although the supplies from England had not arrived, Mr. Williams was so weary of delay, and so confident of success, that he resolved no longer to postpone his important enterprise, for which service several pious natives had been solemnly set apart, and in which his beloved and devoted brother, Mr. Barff, had gladly consented to accompany him: a companionship which not only cheered the heart of Mr. Williams, but tended very materially to promote the great object of the expedition. And it must be to that truly amiable man and most faithful Missionary no small consolation, that he contributed his full share to the success of this important enterprise. The preparations being completed, on the 24th of May, 1830, they weighed anchor, "and with excited feelings," writes Mr. Williams, "we cleared the harbor." What those "exciting feelings" must have been may be readily imagined, when we consider his ardent temperament and previous history.

Had no narrative of this voyage appeared, it would have been requisite and interesting to trace upon these pages, with some particularity, the successive stages of the Missionary's course, and to linger with him on those once savage, but now happy shores, to which he conveyed the light and treasure of

the Gospel. But this would require the frequent repetition of facts with which the readers of the Missionary Enterprises are familiar: and, therefore, all that will be attempted here is merely to sketch such an outline as may preserve unbroken the thread of his history, and to interweave with it those unpublished portions of his journal and correspondence, which best develope the motives which actuated, and the results which crowned his labors.

As but a slight divergence from the direct course to Samoa would enable him to visit the out-stations, the Messenger of Peace, in the first place, steered for Mangaia. From this island, the brethren intended to take with them a native teacher and his wife, whom Mr. Platt. had placed there a short time previously. But soon after reaching this station, they were compelled, by the improvement and importunity of the natives, to relinquish this design. Indeed, the scene which gladdened them on landing, was alone sufficient evidence of the great usefulness of Faaruea and his devoted partner; but the value of their labors became still more manifest after their intercourse with the natives, and when contrasting their present appearance and behavior with their previous degradation and violence. The few days during which Mr. Williams continued at Mangaia, were profitable spent; but the most useful part of his occupations was the intercourse he had with the heathen party, then powerful in the island, which softened their asperity towards their Christian brethren, and prepared the way for the entire subversion of idolatry throughout the island, which followed soon after. At the same time, stimulated by the eloquent representations and entreaties of the wife of Faaruea, he succeeded in obtaining for the native females a liberation from the servile work to which, during "the reign of dark hearts," they had been doomed by their lordly oppressors.

At Atui, the island next visited, a delightful reception awaited them. Here they beheld a scene the most peaceful and prosperous. The teachers were happy; the people united; good order and civilization prevalent, and the work of the Lord advancing. They had, sometime before, erected a new chapel, which had been opened for public worship by Mr. Platt; but so delighted had these simple-hearted islanders been with the services on that occasion, and so anxious were they for the renewal of the pleasure, that Messrs. Williams and Barff were induced by their importunity to "*re-open*" the

place, although it had never been closed. As the chiefs of Mitiaro and Mauke were then staying at Atui, having come there to honor by their presence the marriage of Romatane, the brethren had no rest either by night or by day. The people and their visitors were determined to derive from them as much knowledge as they could; and, when their questions were exhausted, they compelled them to sing.

Nothing of peculiar interest occurred during their visits to Mitiaro and Mauke; but a scene of deep affliction presented itself on their arrival at Rarotonga, where a fearful disease, then at its height, was spreading death and desolation through that once smiling land. Many of the houses were left without an inhabitant; all their former inmates having gone to the grave; and, wherever Mr. Williams directed his steps, he was saluted either with the sounds of lamentation, or by "walking skeletons," who, having heard of his approach, strained their little strength, and crawled to the pathway, that they might once more see his face and seize his hand. Yet, amidst this dark and dreary spectacle, he was cheered by the appearance of many incipient evidences of that spiritual prosperity which Rarotonga was so soon to enjoy.

The stay of the voyagers at Rarotonga was short. Reluctant as they were to leave their friends and their flock in the depths of affliction, duty demanded it. They, therefore, proceeded to Aitutaki, intending to add two others who had been left by Mr. Platt at that island, to the band of native teachers destined for Samoa. But this object could not be accomplished. As at Mangaia, so here, the natives had formed so strong an attachment to their missionaries, and had become so sensible of the value of their labors, that they entreated, with the most passionate earnestness, that they might not be removed. For a time Messrs. Williams and Barff persisted in their purpose; but their firmness at length yielded to the importunity of the people. To supply the deficiency occasioned by the continuance of the teachers here, and at Mangaia, two missionary assistants were selected from the church at Aitutaki, and set apart for this service. In reference to this arrangement, Mr. Williams justly remarked to the Directors, that "while we are anxious to extend our labors, we think the original stations demand our first care, and that it is not advisable to widen our field at the expense of those spots which are already brought under cultivation." During their short sojourn at this island, Mr. Williams did

his utmost to encourage the teachers and instruct the people, his intercourse with whom led him to form a high estimate of the diligence of all classes. And there was one circumstance which afforded him peculiar pleasure; for he here beheld the successful imitation, not only of his own labors, but also of the methods of Mrs. Williams, whose useful plans of instructing the females, and forming the aged women into a separate class, were producing fruits amongst the mothers and daughters of Aitutaki, similar to those which were seen at Raiatea; and he experienced greater delight in communicating this intelligence to his beloved partner than in referring to the evidences of his own efficiency. Nor was he less surprised than gratified when the native treasurer of their Missionary Auxiliary placed in his hands the sum of £103 in "money purchased," by his own suggestion at a former visit, with the pigs and produce which they had subscribed for the spread of the Gospel.

Greatly cheered by such evidences of God's approval, admiring the wonders which his hand had wrought in making these "gentiles obedient in word and deed;" and followed by their warmest benedictions, the missionaries steered from hence to Savage Island. Here, however, a very different reception awaited them. Destitute of means and motives for improving their condition; secluded from intercourse with beings more enlightened than themselves; and influenced solely by the supposed interests or desired enjoyments of the passing hour, the inhabitants of this spot showed, not only what the heathen are, but what they have been through ages past, and must remain for ages to come, unless some active regenerating principle is introduced into their midst, and their minds are enlightened, and acted upon by truths, which lie far beyond the limits of that narrow circle around which with unvarying uniformity their thoughts revolve. Hence at the time of Mr. Williams's visit, they presented the same aspect as their wild and ferocious ancestors when discovered by Capt. Cook, who was so impressed with their savage mien, that he affixed to their island the descriptive epithet by which it is still known.

It was with extreme difficulty that a native could be inticed on board; and appearances were not such as to induce Mr. Williams to venture on shore. Though a stranger to pusillanimity, his courage was always tempered with caution. He shunned the point of danger for the same reasons which

led him to the post of duty; and he knew the character of the people too well to trust himself within their power, where the Gospel was unknown, without clear evidence of their pacific disposition. The fatal landing at Erromanga may appear an exception: but even this, when carefully considered, will be found to have been no deviation from his usual course of prudent forethought.

On the day after their arrival off this island, the two natives of Aitutaki effected a landing; but soon after, they were happy to make a hasty retreat from this abode of ferocious men. Still intent upon their object, and convinced that closer intercourse would win the confidence of the natives, an expedient was adopted which, however benevolent in its design, can scarcely admit of a justification, and led to no useful result. "Seeing no other way of commencing the work," Mr. Williams writes at the termination of the voyage, "we resolved to entice two natives on board, and having taught them some things and treated them kindly, to carry them back with a good report to their own people. They are now with us at Raiatea, and are shortly going back with presents from ourselves and people. They are much tamed in their manners. One of them is learning to read; but the other, who is a king's son, considers himself sacred. Perhaps we may send a single man with them; but they think his life will be in danger, not from their party, but from others with whom their wars are incessant. I fear we shall find difficulty in commencing a mission at this island." It is worthy of remark that this was the only instance in which Mr. Williams, although unreflectingly, did evil that good might come, and the issue was not such as to induce him to repeat the experiment.

From Savage Island, the Messenger of Peace proceeded to Tongatabu; and while here, two events occurred which materially affected Mr. Williams's subsequent proceedings. The first of these was the unexpected meeting with Fauea, a Samoan chief, who accompanied the missionaries to his own island, and proved an invaluable auxiliary to them in the introduction of the Gospel into the whole group. But this was not the only important consequence of Mr. Williams's visit to the Friendly Islands. It will be remembered that from the first, he had determined to convey teachers both to the Navigators' and the New Hebrides; and with this purpose he commenced the voyage. But while at Tongatabu, Mr. Samuel

Henry, whom happily he met there, convinced him that he could not safely proceed farther westward than Samoa, as the inhabitants of the New Hebrides (under which description, as it subsequently appeared, he specially referred to the people of Erromanga) were then exceedingly exasperated against Europeans. This induced him to relinquish the design: a remarkable circumstance, when considered in connexion with his subsequent history and tragical end. What might have been the result, had he prosecuted his original plan, none of course can divine; but when we consider, on the one hand, that injuries, the most wanton and wicked, had just before been inflicted upon the Erromangans by British and American visitors, which had almost goaded them to madness, and on the other, how calculated was the kindness of the Samoans, from whose group he would have sailed direct to their shores, to lull all suspicion, strengthen his confidence, and thus to throw him off his guard, it cannot be deemed an improbable conjecture, that, but for the intelligence received from Mr. Henry, Mr. Williams would have then placed himself within the power of the very people, who, when at length he carried his benevolent project into effect, and in retaliation for wrongs perpetrated so long before, wreaked their vengeance upon his innocent head. In this way, the latter and most useful years of his life might have been cut off, and much of that valuable influence, which his now venerated name and well-known history are destined to exert in favor of the noblest objects of human pursuit, would have been lost to the church and the world.

During their stay at Tongatabu, the brethren were introduced to a chief from the Fijis then about to return to that group, who entreated that the two teachers destined for his people, might accompany him; and as Capt. Lawler and Mr. Henry generously offered to convey them, the request was complied with. "And," writes Mr. Williams from Raiatea, "I have just seen Capt. Lawler, who informs me that the teachers were very kindly received, but that the king would not embrace Christianity, until he had called together and consulted the chiefs of the different islands. I also learned from Captain L., that the people are engaged in erecting an immense marae, which has thrice given way. This they now attribute to the superior power of the new God."

Mr. Williams continued at the Friendly Islands a fortnight

in the most fraternal intercourse with Messrs. Turner and Cross, and manifesting that real "catholic Christianity," for which he was ever distinguished. On the present occasion this was shown, not merely in the reciprocation of fraternal sentiment and friendly offices with the devoted agents of a sister society, nor in the unfeigned joy with which he surveyed the pleasing scene of their successful labor, but still more in the readiness with which he relinquished to them the charge of the Friendly and Fiji groups, although a mission had been commenced at the former, and projected for the latter, some time before their arrival. Messrs. Turner and Cross, however, on the other hand, and in the same excellent spirit, cordially concurred in the proposal that the London Missionary Society should supply teachers to the Samoas. But kindly feelings were not confined to the missionaries. The people generally shared in them, and seemed to vie with each other, and even with their instructors, in demonstrations of regard to these visitors. Tupou, the king, was amongst the most distinguished for his liberality. Not only did he hospitably entertain all the native teachers during their stay, but loaded them with presents on their departure. How interesting to mark these various effects of the same benign religion! Here were the love of the brethren, hospitality to strangers, and friendship to the ministers of Christ, beautifully blended, like the buds, the blossoms, and the fruit in different stages of its growth, from its first formation, to its full maturity, which, in that genial clime, might be frequently seen clustering upon the same luxuriant boughs.

Accompanied by Mr. and Mrs. Cross, the voyagers proceeded to Lefuga, another station of the Wesleyan Society; but twice, they had to thread their course through an intricate and dangerous navigation, where sandbanks, reefs, sunken rocks, and small islands threatened their destruction almost every moment, and kept them from their destination two days. But the warm welcome of Mr. Thomas, the missionary, soon made them forget the perils of the way. While at Lefuga, Mr. Williams met with Finau, the fierce and untractable chief of the Vavau Islands; but he could not be induced to revoke a decree, which he had promulgated, that no one of his subjects should, on pain of death, embrace the Gospel. They therefore abandoned their design, which was done the more readily, as Mr. Thomas engaged to seize the earliest opportunity of introducing Christianity into the territory of

this inveterate heathen; an object which he expected to accomplish by the agency of several pious natives, who had expatriated themselves; and having literally "left houses and land, wife and children, for Christ's sake and the Gospel's," were cheerfully enduring exile and privations at Lefuga, that they might there serve God, and learn his word. Mr. Williams's stay at this island was short; but long enough to enable him to form a sincere friendship with another faithful servant of the same Master, of whom he thus writes to the Directors:—"We were delighted to observe the pleasing prospects that were opening before Mr. Thomas. He and Mrs. Thomas appear to be much engaged in their work; indeed, this is the case with all the missionaries. We were as affectionately received by them, and as much at home in their company, as with our immediate brethren."

Sickness and storms detained them seven days at sea, after leaving Lefuga; but at the expiration of that time, Mr. Williams saw with joy the land which had so long and so largely engaged his thoughts. This proved to be Savaii, the most extensive and imposing island of the Samoan group, whose towering mountains were descried at the distance of from sixty to seventy miles. As they neared the island, and coasted along the leeward shore in quest of anchorage, Mr. Williams was much impressed with its magnitude and magnificence. Having formed a comparatively low estimate of the group, he was not prepared for the revelation then before him; and he surveyed it with mingled feelings of surprise and delight. "To our astonishment," he writes to Mr. Ellis, "we found two of the islands larger than Tahiti;" and, after a still wider survey, he came to the conclusion, that, with the exception of the Sandwich Islands, the Samoan was the largest and most populous group in the Pacific, which had then been visited by missionaries.

As soon as the Messenger of Peace approached Savaii, she was surrounded by canoes, which brought the important intelligence, that Tamafaigna, a despot who united the supreme spiritual, with great political power, and whose boundless sway presented a most formidable barrier to the introduction of the Gospel, had just been slain. They were also informed, that a successor had not been chosen, and would not be for some days. Mr. Williams regarded this event as not only auspicious, but providential. At no moment could he have reached his destination so favorable to his object as this: and,

cheered by the evidence it supplied of the gracious guidance of God, he resolved to improve it to the utmost, and to exert himself for the destruction of a tyranny so injurious. With this purpose, and with the full confidence of success, he steered for Sapapalii, the residence of the principal chief, Malietoa; but a contrary wind compelled them to anchor in a bay, which appeared to promise a quiet haven. Here, the wonder of the natives at what they saw and heard; their delight at the prospect of receiving teachers, and the zeal of Fauea and his wife, who while on board and when on shore, were incessantly and eloquently proclaiming to their countrymen, the high praises of the missionaries, and the excellence of their religion, deeply interested and greatly cheered the voyagers.

But their stay at this place was short; for, just after they had landed, the vessel began to drag her anchor; and, although exhausted by their previous labors, they were compelled to renew them, and pursue their voyage. Early on the following morning, they reached Sapapalii. Malietoa, its principal chief, was then with his warriors at Upolu; but his brother, Tamalelangi, with a multitude of natives, immediately boarded the vessel, and, having learned her errand, he manifested great delight, and instantly despatched a messenger for his brother. The chiefs and others had brought off articles of barter: but, on hearing who the visitors were, they unladed their canoes, and, having covered the deck with pigs and produce, resolutely refused any remuneration. Such conduct naturally inspired the confidence of the missionaries in the promise of Tamalelangi, and induced them to allow the native teachers to land, and remain for a night on shore. The result, Mr. Williams thus describes in his journal:—

"Wednesday, August 21.—This day we have seen the accomplishment of our desires, and obtained a full reward for all our anxiety and toil. In the morning, the teachers returned to the vessel, accompanied by the chiefs, and about fifty canoes. They give the most favorable account of their reception. The fine young chief, perceiving some alarm on board, occasioned by the throng of natives, immediately ordered that only one canoe should come alongside at a time. In about two hours, the eight teachers, five women, and ten children, with their bedsteads, boxes, and other property, were out of the vessel: the teachers highly delighted with their prospects, and the poor heathen no less so. One thing affected us much. The two largest islands of the group, Upolu and Savaii, are only ten miles apart. Between the people of these two islands war was raging when we arrived; and they were actually fighting on the shore of Upolu, while

we were landing the teachers on the opposite shore of Savaii; indeed, the houses and plantations were blazing at the very moment."

In the afternoon of this day, Malietoa arrived, and, "having heard of the lotu," gave his visitors a most cordial welcome. The brethren embraced the opportunity of persuading the chief to terminate the war, but in vain. All that Malietoa would promise was, that this conflict should be his last. During this interview, Mr. Williams was again most mercifully rescued from death; for the chief had, unperceived, taken up a loaded blunderbuss, and would, in another instant, have undesignedly lodged its contents in the body of the Missionary, had not the captain providentially entered the cabin at the moment he was about to pull the trigger, and wrenched the destructive weapon from his hand.

The landing and reception of Messrs. Barff and Williams on the following day was highly gratifying. As the sun had set ere they could reach the shore, the kind people had kindled a blazing beacon, and supplied themselves with torches to guide the visitors. An immense crowd covered the beach, and, with their flaming brands, formed a guard of honor to the house of Malietoa, whither the brethren were borne in triumph, "sprawling," to use Mr. Williams's own words, "at full length upon their extended arms and hands." But "the majority had enough to do to gaze upon the wonderful strangers, and for this purpose, had climbed the cocoa-nut and other trees, upon the trunks and branches of which they were seen in clusters by the red glare of the fire and torches, peeping with glistening eyes and wondering look from amongst the rich, dark foliage which surrounded them." A song in honor of "the two great English chiefs" was speedily composed, set to music, and, with the accompaniment of all manner of native instruments and dancing, sung in full chorus by the people.

The information obtained on the voyage, from Fauea, had prepared Mr. Williams for intercourse with a people, who, although belonging to the same widely scattered race, inhabiting the different groups and islands of the South Pacific, which he had previously visited, were distinguished from them all by many peculiarities. And he had not been long amongst them before he had verified and increased the knowledge already gained. In language and in their leading physical features, he at once perceived that they were Polynesian Asiatics; but in form, the men were neither so tall

nor so muscular, and the females were not so beautiful, as the Tahitians and Friendly Islanders. But the inferiority of the men in height and bulk, was fully compensated by their grace and agility. Of all the Polynesians whom he had seen, Mr. Williams pronounced the Samoan the most symmetric in form and the most polished in manners. And of this they were themselves aware, and no means were neglected, which could, in their estimation, set off or enhance their personal attractions. The toilet was a shrine before which the gentlemen, no less than the ladies, daily offered incense to their own vanity. A pair of portraits from the pencil of Mr. Williams, sketched from life upon his journal, will enable the reader to form his own idea of the people amongst whom he had now arrived. "Picture to yourself a fine well-grown Indian, with a dark, sparkling eye, a smooth skin, glistening from the head to the hips with sweet-scented oil, and tastefully tatooed from the hips to the knees; with a bandage of red leaves, oiled and shining also, a head-dress of the nautilus shell, and a string of small white shells around each arm, and you have a Samoan gentleman in full dress; and, thus dressed, he thinks as much of himself, and the ladies think as much of him, as would be the case with an English beau fitted out in the highest style of fashion. A Samoan lady, in full dress for a ball, wears a beautifully white silky looking mat around her loins, with one corner tucked up, a wreath of sweet-smelling flowers around her head, a row or two of large blue beads about her neck; her skin shining with scented oil, and the upper part of her person deeply tinged with turmeric rouge. The ladies spend a considerable time in preparing for company, as much so, *perhaps*, as their more enlightened sisters in Christian and civilized lands, and two or three 'lady's maids' will be required to assist in these decorations. They are not tatooed like the men, but many of them are spotted all over."

But while these and other peculiarities in their persons, dress, habitations, arrangements, and occupations, interested Mr. Williams, his attention was most powerfully arrested by the marked religious distinctions which separated the Samoans from all the other islanders with whom he had hitherto come into contact. Here he found none of the temples, idols, altars, priests and sacrifices, which abounded elsewhere; and, although prevalent superstitions were equally gross, they were less demoralizing and cruel. It was also obvious to his

mind that idolatry had not so firm a hold upon their affections as it had upon many other sections of the same race; a circumstance which, with the absence of the more palpable symbols of idolatry, had obtained for them from other islanders the epithet "godless." But this was most inapplicable; for if they did not worship idols of wood and of stone, they deified and reverenced many of the beasts, and birds, and fish, and creeping things, by which they were surrounded. Prevalent, however, as this practice was, the absence of an interested, sanguinary and powerful priesthood was a feature of their condition which Mr. Williams deemed peculiarly favorable to his object.

The following two days were fraught with interest and importance. During that time, the purpose of his visit was secured. While the people, generally, were prepared to receive the teachers, no barrier against it was raised by the chiefs. On the contrary, Malietoa, won by the representations of Fauea, and by the arguments and persuasions of the missionaries, acceded to their wishes, and gave a public pledge to protect the men, and learn the message now brought to his shores. Mr. Williams, therefore, deemed Savaii as won for the Saviour. A wide and effectual door was here opened for his Gospel; and a disposition evinced by all classes, which justified the hope that they would soon and universally receive it. "We remained on shore," he writes to the Directors, "three days and two nights, during which time, although probably no European had been on shore before, we were treated with the utmost respect and kindness. A commodious building was given up by the chiefs, for our people to teach and worship in, with four good dwellings for themselves." And when they returned to the ship, nothing could exceed the expressions of regard which they received from the people, all of whom escorted them to the shore, and rent the air with the cry, "Great is our affection for you, English chiefs."

For the details of this short, but most momentous visit, the reader must turn once more to the Missionary Enterprises. There is, however, one occurrence, to which a reference may be made, on account of the light which it throws upon the principles of Mr. Williams. While at Savaii, Materau, the powerful chief of Manono, came to him to solicit a teacher; and, as an inducement for Mr. Williams to comply with his request, declared that he would "*make* his people place themselves

under his instruction." "I thought it advisable," adds Mr. W., "at once to tell him that he must not *force* them, contrary to their own wishes; but, having set them an example *himself*, and exhorted them to follow it, then to leave them to their own convictions and inclinations; but the employment of any kind of coercion to induce men to become Christians was contrary to the principles of our religion." This passage contains the rule upon which he invariably proceeded; it shows the sense in which he understood the prophetic declaration that "kings should be the nursing fathers" of the church, and it supplies an answer to all who have charged him with employing the power of the chiefs to compel their people to profess the Gospel.

Having conveyed Matetau to his own island, whither they were followed by Malietoa, who was returning to the war, (accompanied by his young and beautiful bride, newly purchased with the axes and other presents received from Mr. Williams, but whom he could not yet trust out of his sight, lest she should run away, and he be compelled to repurchase her,) the brethren, delighted and encouraged by the results of their enterprise, bade farewell to Samoa, under promise of revisiting this interesting people in nine or ten months.

Such was the commencement of the Samoan mission. It could not have been more auspicious. "Of all the missions we have attempted," he wrote to the Directors, "none were ever begun under such pleasing circumstances, or presented a prospect of such speedy and complete success." But great as this was, what had been accomplished scarcely exceeded his expectations. He went forth on this errand of mercy, confident that he should succeed. Few men ever reposed more simple or sincere reliance upon the presence and power of Him who said, "Lo, I am with you always, even to the end of the world;" and that Master whom he honored by his confidence, and served with devotedness, said to him, "be it unto thee according to thy faith."

But Mr. Williams contemplated the circumstances which prepared for the introduction of the Gospel into Samoa, not merely as propitious, but as providential. Throughout his life, the doctrine of Divine superintendence was one of his firmest supports and most powerful stimulus. His philosophy on this subject was drawn from the word of God. There was no passage of the sacred volume upon which, when in England, he dilated with more frequency and copiousness, or to

ths illustration of which he could bring a greater variety of striking facts from his own eventful history, than Mark xvi. 20, "And they went forth and preached everywhere, *the Lord working with them.*" "Is it possible," he asks, "to reflect upon the manner in which Mrs. Williams gave her consent to this enterprise,—to our meeting with the chief at Tongatabu,—to the death of Tamafaigna,—and to other striking particulars, without exclaiming, 'Here is something more than accident. *This is the finger of God?*'" These first impressions were not merely confirmed, but deepened, by Mr. Williams's second visit to Samoa. At the conclusion of the journal of that voyage, he thus writes:—

"It is impossible to reflect upon our first voyage to Samoa, and not discover the hand of God. At that time, we were entirely ignorant of the state of the islands, the character of the people, the influence of the chiefs, the feelings of different parties, the relative importance of the various districts, and other points of great moment to a missionary, about to commence a mission, and upon a knowledge of which his success materially depends. Our deficiency, however, was remarkably supplied by our meeting with Fauea, at Tongatabu; and the result was, that had we then possessed the knowledge we have since obtained, we could not have selected a better place for the commencement of the mission, than that to which we were undesignedly conducted. Looking back upon the circumstances, it appears to me that, with my present information, out of the numerous stations where the mission might have been commenced, there was one which possessed advantages far above all the rest; and it was *that* to which we were directed. This was not the result of any wisdom or foresight of our own."

To what cause, then, it may be asked, must this be ascribed? Was it a mere casual coincidence? Is it possible to question the fact that this was the Lord's doing? Some, indeed, may answer, "It *is* possible;" for it is a favorite dogma with many, that while it is consistent with all proper conceptions of the character and supremacy of the Creator, to suppose that he exercises a *general* superintendence over human affairs, the doctrine of a *particular* Providence derogates from his dignity, and cannot be made to harmonize with the undeviating uniformity of the established laws of matter and mind. This is not the place for lengthy discussions, or it might be easily shown that this theory is most inconsistent with Divine revelation,—that it is opposed to all correct views of God's natural and moral perfections,—that, when sifted, it will be found to exclude "the Creator of the ends of the earth" from the world which he has made,—that it gives an

independent power to matter and mind, which it is, in the very nature of things, impossible for any created thing to possess,—that by denying the possibility of Divine influence upon the heart, it excludes the hope of renovation and recovery from their present degradation to the whole race of Adam; and, moreover, that it most unphilosophically maintains the self-destructive doctrine that communities can be governed except through the agency of individuals. But we must waive the general question. There is, however, one topic connected with the subject, which the history of Mr. Williams will not permit us to pass over. That history illustrates, in a very clear and interesting form, the manner in which Divine regard to a community, and the particular and providential guidance of an individual, may act consentaneously; and shows how vitally the one is sometimes interwoven with the other. Surely it is impossible to conceive of any event within the ordinary range of human affairs, by which the beneficent Creator could have more signally discovered his kindness to the long-benighted inhabitants of Samoa, than by making them partakers of his own revelation. And, if there be such a thing as Providence at all, this change in the condition of a people, the most important which could be experienced, must have been providential. Nothing, therefore, had occurred to the Samoans, or to their ancestors, so momentous as that visit of the man of God which has just been described; and he who admits that the introduction of the Gospel amongst them was an evidence of general Divine superintendence, cannot surely deny that the movements which preceded, the circumstance which promoted, and the agency which accomplished this object, must also have been under the same control. Now, as it is evident that all the blessed changes which date their origin to this memorable period may be traced to Mr. Williams, it becomes equally evident that the well-being of a nation for ages to come became closely connected with the mental state, and voluntary movements of one man. If, then, an unseen hand had not influenced his mind, and guided his steps, there was nothing extraordinary, nothing providential, in the evangelization of Samoa; but, if it be allowed that this change, so vast in itself, so interesting in its character, so momentous and even infinite in its results, was a part of God's general providence, (and to deny this consistently, the doctrine of Divine superintendence should be denied altogether,) then it must follow,

that he whose human agency effected it, was the child, the care, the instrument of that providence, and, consequently, that its special and general operations so coeur and co-operate, that the one doctrine cannot be maintained, apart from the other.

It is in this light that Mr. Williams contemplated the desires of his heart, and the events of his history. He was convinced that both were of God. But while he thus deemed himself the charge and the agent of a wise and watchful Providence, he was too humble and intelligent to ascribe this to any personal merit. Firm as was his confidence, it had no alliance to enthusiasm, or self-esteem. The basis upon which it reposed was the office he held; the commission he carried; the supplications he had presented: the desires and designs which had filled his heart and constrained his efforts; the connexion of his work with the purposes of God and the death of Christ, and the promises of the inspired word. He believed that Divine Providence ever had moved and ever would move in harmony with the ends contemplated by the Gospel, and with a special design to its wide diffusion; and as evidences of this, he regarded many of the incidents of his own life. But in order to the maintenance of this opinion, and to the realization of its full influence upon his heart and his hand, Mr. Williams felt himself under no kind of necessity for supposing, that in his case, God ever suspended or superseded his own established laws. His was not a faith in the miraculous interpositions, but in the moral government of the Most High. He could conceive the truth, although he might not fully comprehend all that it includes or implies, that the omniscient God, who had established the laws of matter, (a term which can mean nothing except it be that according to these modes he intends to operate,) from the beginning, foresaw and adjusted their force, application and results, so as to secure their harmonious co-operation with the free exercise, and various movements of mind, and so to combine and control both, as to secure his own wise, holy, and benevolent designs. But while the faith of Mr. Williams reposed in the presence and superintendence of Him, who is "wonderful in counsel and excellent in working," was not such as to expose him to the infidel taunt,—

> "When the loose mountain trembles from on high,
> Shall gravitation cease, if thou go by?"

neither did it exert so imperceptible an influence, as to induce him to suspend his judgment upon a doctrine divinely revealed, until the question had been fully answered, "How can these things be?" and every mystery resolved in the complex and comprehensive movements of Him, whose "ways are past finding out."

These remarks would not have been introduced here, had no objections been made to the frequent references to Divine Providence, which occur in the writings of this honored Missionary. Nor can the subject be dismissed without observing, that the history of no individual, since the apostles' days, has disposed more fully than his of the difficulty alleged and magnified by Deists, and too frequently confessed and feared by believers, of reconciling the prevalence of superstition, and the partial spread of Christianity, with the destructive influence of the one, and the Divine origin of the other. "If," it has been asked, "the Bible be a revelation from heaven, and the knowledge of its contents essential to the welfare of mankind, how can you explain the fact that its Author, whose goodness and power all must acknowledge, should have suffered successive generations, and countless multitudes, to have died without a knowledge of its contents?" This objection, as applied exclusively to Christianity, may be fairly met on the ground that it might be urged with equal force against the doctrines of natural religion, the principles of common morality, the sound deductions and important discoveries of philosophy, and, indeed, against every truth which has not been universally received. But to reply more directly to this objection, we have only to say that God no longer works by miracles, but by the agency of man in the diffusion of that Gospel; that in order to its universal spread, he has made every provision, supplied every direction, and presented every motive which is adapted to further his beneficent design; and that, if those who are entrusted with this great commission prove unfaithful, the consequences of unfaithfulness in this, as in other things, will naturally and necessarily follow. What greater mystery is there in the partial dissemination of this Divine bestowment, than in the limited influence of various other agencies which would promote the happiness of individuals and communities? The simple truth is, that the Gospel has not been conveyed to distant lands—its light and power have not become universal, simply because the spirit of Williams has not been the per-

vading, predominant spirit of all who profess and call themselves Christians. Had "many run to and fro," as he did, "knowledge must have been increased;" "regions beyond" and remote would in succession have "heard, and feared, and turned unto the Lord," the Gospel would have been in effect what it is in spirit and design, "for man," universal man. Thus "the knowledge of the Lord would," ere now, "have *covered* the earth." The whole mystery, then, is found, not in the dispensations of God, but in the ungrateful, unfeeling, unfaithful conduct of those to whom he entrusted his Gospel.

Samoa, now so blessed with evangelical light and Divine influence, would have remained in darkness, had not the devoted Missionary carried the torch of truth into the midst of its inhabitants. And would there then have been any mystery in its moral and spiritual condition? Surely not! For how *could* they believe on him of whom they had not heard? and how *could* they hear without a preacher?" This would have been the true solution of the difficulty in their case, as it still is in that of every untaught nation under heaven. If, therefore, the church of God, instead of attempting to dispose of such objections by abstract argument, were but baptized with the spirit of the Apostle of Polynesia, and would but go forth themselves, or by their agents, everywhere preaching the word, they would soon silence objectors, and more effectually than by theory or reasoning, "vindicate the ways of God to man"

Having been prevented by calms and contrary winds from reaching Savage Island, where they intended to land the two natives, whom they had detained on their outward voyage, they bore away for Rarotonga. Here they were rejoiced to find that the direful disease, which at their previous visit was desolating the island, was stayed: and the contrast between its present and its former state was felt the more, because it harmonized so fully with the cheerful and happy emotions which now animated their hearts. Mr. Buzacott has thus described the altered circumstances of the people. "The disease which prevailed when Messrs. Williams and Barff touched here in June, had subsided on their return. So prevalent was it at that time, that the beach, which had been formerly lined with thousands to welcome Mr. W., had on it only a few children, and a few adults, whose death-like countenances indicated the awful judgment which then prevailed;

but, on their return, numbers were enabled to greet them with gladness, while their joy at meeting formed a most pleasing contrast to the deep sorrow reciprocally experienced on their former visit. It has delighted us much to hear such pleasing accounts from our brethren. A wide field is now opened; may it soon be covered with laborers." Mr. Pitman, referring to the same period, adds that, "when Mr. Williams related with what readiness native teachers had been received by the chiefs, and their great desire for foreign missionaries, he was overjoyed, and begged of me and my respected colleague, the Rev. A. Buzacott, if possible, to procure native assistants to accompany him on his next voyage."

Drawn by the claims and attractions of home, the brethren remained but a short time at Mangaia, Rurutu, Tahiti, and Huahine, on the beginning of September, they again cast anchor within the reef of Raiatea.

Few voyages were ever less noticed, or more important, than that which they had now completed. Many gallant ships, and richly laden fleets, were traversing the ocean, while the Messenger of Peace pursued her way to Samoa; but how few were laden with a freight so precious, or bound upon an embassy so momentous. The memorials of her voyage had no place amongst the maritime transactions of the day; and, by many, would have been deemed unworthy of a page, even in the most ephemeral productions of the press; but their record was on high, enrolled amidst the brightest events of the age, and destined to endure, when the mere voyages of discovery, the schemes of commerce, the triumphs of conquest, and the annals of nations, will all be "forgotten as a dream." Had the career of John Williams terminated at this single enterprise, his honored name would have long been venerated on earth, and "great would have been his reward in heaven."

The welcome back to Raiatea was warm and grateful. Never had the unfeigned love and great joy of his flock been more abundantly manifested. Like children clustering round a beloved father, did groups of natives encircle him, both at home, and when occupied in the settlement, anxious to hear, once and again, what God had wrought by him amongst the heathen.

But, while rejoicing in the work which he had now resumed, and cheered by the harmony and energy of the people, disease again assailed his beloved partner. In a short time,

the intolerable *feefee* had reduced her so low, that the necessity of speedily removing from Raiatea, was once more forced upon his attention. Mrs. Williams, indeed, was too generous and self-denying to urge this course upon her devoted husband. She knew that he had promised to revisit Samoa, and that, prior to their embarkation for England, it was most important that the Rarotongan Testament should be prepared for the press; and she was most unwilling to depart until these designs had been completed. But, on the other hand, he sympathized too deeply in her sufferings, and felt too great a dread of the consequences, to allow any public claim to supercede the prior duty which he owed to the beloved and laborious partner of his days. He had, therefore, resolved to depart. "Should Mrs. Williams continue so unwell," he writes, "it will be impossible for me to revisit Rarotonga and Samoa. My full determination is to impose upon her no longer. Perhaps, I might effect as much by going to England immediately, as by waiting ten or twelve months; though I could not do it with such satisfaction to my own mind. I believe I am blamed by many, and thought unkind in having remained so long. They consider that the strength of her constitution is gone. Most earnestly do I wish that there was some one on the spot to take Raiatea. It would be a great relief to my mind."

To prepare his way for the important step upon which he had decided, "we held a meeting," he writes, "of the people of our charge, at which we requested them to give us up entirely, and to invite some other missionary to come and reside among them; but both the Raiateans and Tahaans were urgent in their entreaties that we would not think of leaving; they protested against our going, and even threatened to break up the ship, that came to take us away. All the women in a body, with the queen at their head, waited upon Mrs. Williams to beseech her to relinquish the idea." This importunity greatly affected Mr. Williams, and drew from him a conditional promise, which the mitigation of Mrs. Williams's disease just afterwards enabled him to perform. "I am happy to say," he writes to his sister, Mrs. Kuck, "that my dear Mary is better; and that we have determined to remain, and both complete the translation, and visit the outstations, before returning to England. We have now recommenced all our *minute* labors, erected a new school-house, regulated both the adults' and the children's schools, and are going on again with life, hope, and spirit."

But, although Mr. Williams thus resumed his ordinary engagements for a time, he had not relinquished the intention of visiting his native land. Indeed, he was daily preparing for this, by carefully revising his part of the Rarotongan Testament, and had formed the purpose, as soon as possible, of going down to the Hervey Islands, and from thence to Samoa.

"These are our present plans," he writes to W. A. Hankey, Esq., "and should nothing unforeseen occur, you may expect us in England about twelve months after receiving this. You may depend upon it, I should exert myself to the utmost to render our unavoidable visit as beneficial as possible to our missions in the South Seas."

"We were sincerely happy," he adds, "to hear of the arrival of our respected friend Mr. Bennet, and of the lively interest which the best of all causes has awakened in our beloved land. Missionary zeal, indeed, appears to burn in the hearts of many of our countrymen. I am also thankful for the manner in which you are pleased to express approbation of my labors, as it respects the vessel. I feel a delicacy in speaking on the subject myself, but may be allowed to say that the building of that vessel has proved of incalculable advantage.

"Several young men, whom I have had in my employ for years, have become really clever. One has lately been to Huahine, and rebuilt Mahine's small schooner, and has done it remarkably well; having put in the beams, knees, deck, etc. in a regular way, so that no one but an experienced builder could tell that it had not been done by an English shipwright. Two others are being built: one, a fine little vessel of forty tons, for Tamatoa. The natives have framed her entirely themselves. She is a very handsome model, well fitted, and firmly put together. All the wood and iron work has been prepared by their own hands. The king's quay is like a little dock-yard. Mr. Hunter has a fine little vessel of fifty tons. The king's stands next; and then, a large new schooner, built at Tubuai, but brought down here to be finished. Two men, whom I taught smith's work, were employed to go to Tubuai, to make the iron work for this vessel, at the rate of *ten dollars* per month. I have sent two chairs, as specimens of the Rarotongan workmanship, to my sister, Mrs. Kuck, and have requested her to forward one to you, which I hope you will do me the favor to accept."

Shortly after this letter was written, Mr. Williams was called to pass through the most painful period of his residence at Raiatea. Prior to the introduction of Christianity, this and the other leeward islands had been conquered by a warlike chief of Tahaa, named Tapoa. This man was a bigoted idolater, and was preparing to invade Tahiti soon after Pomare had burned his idols, when his design was frustrated by death. The government of Tahaa then passed into the hands of Fenuapeho, a chief of less ferocious character than his predecessor, but strongly attached to the ancient superstis-

tions. Fenuapeho had not long possessed the ruling power of Tahaa, when the Gospel was introduced into Raiatea, and he had heard that Tamatoa had renounced the idols, and destroyed the great Oro. Highly incensed at this daring impiety, the chief resolved to avenge the god; and, with a formidable band of warriors, made a descent upon Raiatea. The Raiateans were inferior, both in numbers and in courage, to their disciplined and redoubtable assailants. But what they lacked of power and prowess, was supplied by prudence and prayer. By a well concerted movement, a chosen band broke forth suddenly from ambush, while the forces of Tahaa were landing, and presented to the invaders so bold a front, that they were panic-struck, and fled in the utmost confusion. The chief and many of his followers were captured, and expected no quarter; but, contrary to all the usages of heathen warfare, their lives were spared; and, when Fenuapeho was conducted as a prisoner into the presence of Tamatoa, and expected to be assailed with every expression of savage exultation by the victorious chief, and then felled to his feet by the club, to his utter amazement, Tamatoa received him with kindness, frankly forgave the unprovoked invasion, and restored the captive his liberty and his government. The moral influence of this generous forbearance was most important. The victory, so easily won by the few over the many, and the use of it made by the conquerors, impressed the Tahaans with the superiority of a religion, which could produce such fruits; and constrained both the chiefs and his soldiers, at a public festival on the following day, to adjure their gods for ever. From this time, Fenuapeho became a stedfast professor of the Gospel; and, until his death, he zealously co-operated with the missionaries in their efforts to elevate and evangelize his people. The deputation speak of him in 1823 as "a pious and amiable man," and add, "He is the most active and industrious individual on the island. We have seen him at work, clearing the ground, with the perspiration running down his body in streams."

But unhappily for the peace of the Society Islands, this worthy man was, during the year 1831, lost at sea, and was succeeded in the government by Tapoa, a grandson of the famous old warrior of that name. Inheriting the ambitious spirit of his ancestor, the new chief of Tahaa was soon surrounded by disaffected persons from the different islands, and

induced to claim as his hereditary right the sovereignty of Raiatea, in which he was supported by many of the Boraborans. This demand immediately excited all the inhabitants of the group, and especially the Raiateans, who now found themselves in the distressing predicament of either submitting to what they deemed a cruel usurpation, or preparing for that desolating scourge—war; which had now so long been excluded from their lovely and tranquil shores. Impelled by their principles, their interest, and their habits, for they had long since converted their spears into pulpit balusters or other uses as peaceful, and were raised into a position where they could gain nothing, but might lose much, by warfare, they would have gladly abstained from a contest with their brethren. Tamatoa, now old and grey-headed, who, though he had, like David, been a man of blood, fervently desired that the peaceful reign of Jesus should be permanently established in the land, viewed the gathering tempest with trepidation, and was bowed down with distress as he surveyed the position of affairs, and the perils which threatened his people. But in the midst of the confusion God took him "where the wicked cease from troubling, and where the weary are at rest." This event, however, by augmenting the difficulties of the one party, and emboldening the proceedings of the other, served to hasten the dreaded crisis, and it was now expected on all hands that hostilities would shortly commence.

It may be easily imagined with what concern Mr. Williams contemplated the impending evil; and he was soon convinced that he could not, consistently, be either silent or neutral. Indeed, had he desired to stand aloof from the contending parties, it would have been impossible. The king, the chiefs, and a large body of the natives, naturally turned to him in their extremity, as the tried friend and prudent counsellor, upon whose wisdom and fidelity they had so long been accustomed to rely. And could he, as their missionary, or as the friend of order and peace, have withheld his aid? He thought not; and therefore assiduously labored to frustrate the designs of the wicked, and to still the tumult of the people. With this view, his first endeavor was to dissuade Tapoa from commencing the struggle upon which he had resolved; but, having failed with him, and being unable to discover any middle course between resistance and submission, he encouraged the Raiateans to stand firmly on the defensive. For

this, therefore, they prepared themselves, being fully persuaded that, dreadful as the evils of a conflict might be, they would be less than the consequences of the tyranny of Tapoa.

The decided part taken by Mr. Williams in this painful contest, naturally drew upon him the bitterest hostility of Tapoa's partizans, and had, on one occasion, well nigh cost him his life; for an exasperated native had actually levelled a loaded musket at his person, and, in another second, would have fired, had not a friendly by-stander instantly sprang upon the assassin, and wrested the deadly weapon from his hand. The following extract, from a letter, written July 10th, 1831, will sufficiently indicate the perturbed state of Mr. Williams's mind at this anxious period. "It is with the deepest sorrow that I inform you of the present agitated state of all the leeward islands. We have been upon the point of war for the last two or three months, and in all probability, it will soon burst forth. I am equally sorry to add, that our good old king is removed from us by death. The intense excitement produced by the present distressing events was too much for his aged frame, preyed upon his spirits, and shortened his days. He died very happily. Almost his last words were, 'Beware, lest the Gospel be driven from our islands.' He was buried last Wednesday. We shall feel his loss much."

After the death of Tamatoa, Mr. Williams continued to labor to prevent hostilities; and, with this design, went to Tahiti to induce some chiefs from that island to visit Raiatea, and act as mediators between the disputants. During his absence, however, the crisis came, and some blood was shed; but, happily, the Tahitian chiefs appeared just in time to prevent a general engagement, and shortly afterwards effected a nominal reconciliation.

Mr. Williams, who throughout this anxious period had been desirous of commencing his last voyage to the out-stations, and completing his preparations for returning to England, but who would not leave the ship in a storm, conceived that he might now vacate his post for a few months; and, therefore, after making the best arrangements in his power for the maintenance of Divine worship, and other means of improvement, he sailed, in September, for Rarotonga. This was, unquestionably, a perilous movement for the people; and, although he trusted that the pacification just effected might be permanent, he knew too well the importance of his presence, and the dangers which threatened his beloved flock,

not to deplore the necessity under which he felt himself compelled to leave them. Amongst other reasons, the debilitated state to which Mrs. Williams had been reduced by repeated relapses, seemed to demand an immediate change of air and scene; and, moreover, the time had now come when he had pledged himself to the Samoan chiefs and teachers to revisit them: a pledge, the non-fulfilment of which might shake the confidence of the people, compromise the safety of the teachers, and destroy a work so full of promise. It was, however, a source of satisfaction that he did not abandon the people amongst whom he labored so long, without some missionary superintendence. The Directors, aware of Mr. Williams's important engagements in extending the field of missionary enterprise, and anxious to preserve the fruits which he had brought to such maturity, had, in the previous year, most considerately appointed Mr. Smith to Tahaa, with the design that, during the absence of Mr. Williams, he might connect Raiatea with the station more immediately under his charge. In the spring of 1831, Mr. and Mrs. Smith arrived, and took up their residence with Mr. Williams; and although, at the time of leaving for Rarotonga, his young brother had not mastered the language, he was satisfied that his presence and aid would prove of considerable service to the people.

On reaching Rarotonga, the scene which greeted him was inexpressibly refreshing. On every hand, there were signs of progress and prosperity. At Avarua, a new and noble chapel, commodious school-rooms, and numerous neat habitations, all erected since his former visit, and most of them shaded with the rich foliage of trees, filled his eyes, and feasted his mind with objects, upon which it was ever his delight to gaze. In such scenery, Mr. Williams beheld the visible evidences of the efficacy of those means which the missionaries were employing, and it kindled in his bosom pleasure allied to enthusiasm. His taste, like his general character, was practical. He contemplated the scenes by which he was continually surrounded, not with the eye of a sentimentalist, or a poet, but through the medium of those desires and designs which ever modified his judgments and governed his proceedings. Not that he was insensible to the glorious visions which rose up before him from the placid waters of the Pacific. The survey of

"Isles rich with fruits, and redolent with flowers,
And beautiful as earth's primeval bowers,"*

often filled his soul with sacred pleasure, and drew his thoughts from earth to heaven. But still he sought for something more than the mountain and the dell, the forest and the stream, the crested wave and coral strand. He sighed to see the forms and features of moral loveliness and spiritual life blending with and beautifying the natural landscape. Without these bright lights, the subject was too sombre to affect him with other emotions than those of sadness and solicitude. Hence, his journals and correspondence contain but few sketches of the spots which he visited, unless they presented signs of religious improvement and advancing civilization. If these stood in the foreground, the picture instantly imprinted its own image upon his memory and his heart. It was when the coral cliff and the azure sea were covered, not with naked and vociferous savages, but with a multitude "clothed and in their right mind;" when the rich productions of their soil and climate embowered the house of prayer, the dwelling of the missionary, and the quiet homes of industry and religion, that "every prospect pleased." Then, nature seemed instinct with new and nobler life, and clothed in her most attractive attire; then, to use his own expressive words, "the toa and the casuarina trees reared their stately heads, as through their graceful foilage the snow-white buildings presented themselves."

In the spirit of devout gratitude, Mr. Williams selected for his first text, "The Lord hath done great things for us, whereof we are glad;" a passage which fitly expressed the emotions awakened by the scene which now surrounded him. But before entering upon the work which was more fully to engage his attention during his stay at Rarotonga, it was deemed desirable that, in company with Mr. Buzacott and Makea, he should visit the various out-stations of the Hervey group. Having first called at Mangaia, they proceeded to Atui, where the life of Mr. Williams was again placed in jeopardy while attempting to land upon the reef, and where he must have perished, had not the natives rushed to his rescue, and seized him when sinking a second time in

* "Polynesia; or Missionary Toils and Triumphs in the South Seas:"—a volume in which piety and poetry appear in their natural alliance doing homage to the Gospel.

deep water. Both here and at Mangaia, Mauke, Mitiaro, and Aitutaki, he improved his short sojourn to the utmost by rendering to the teachers and their flocks that mental and manual assistance which he knew so well how to combine. At all these islands he had now become a well known and most welcome visitor. No event would have given the natives greater pleasure. An angel of light, had he descended upon these shores, might have awakened more wonder, but would not have diffused more joy. "I was much delighted," writes Mr. Buzacott to the author, "to see how he was everywhere received." And who can wonder at this? The frank and friendly spirit which he discovered towards the people, the familiar manner in which he mingled amongst and conversed with them, the transparent benevolence which sat enthroned in his soul and regulated his actions, "the law of kindness in his tongue," his readiness to answer every question, and comply with every request, the cheerfulness which shone, and the humor which smiled in his countenance—these naturally won their hearts. "The natives," writes Mr. Buzacott, "clung around him. He seemed to be one of them." But they had a more substantial reason than personal attachment for hailing his arrival with gladness. For his visits were never barren. It was with him as much a matter of choice as of obligation—his delight no less than his duty, "to do good and communicate." At all times and in all situations, he was "a workman." Indolence had for him no charms. Had he coasted around these lovely isles as a mere spectator, or trodden their shores to gain knowledge rather than to give it, he would have been unhappy. But this was not his errand, nor his aim. Hence, wherever he travelled, he went preaching Christ and his cross, as God's salvation to the ends of the earth, and he left behind him information, books, mechanical improvements, additional means for promoting civilization and Christianity, and not seldom impressions upon the minds and characters of the people, "graven as with an iron pen and lead in the rock forever." These various blessings, like a broad stream of sacred light, marked his beneficent course through those realms of pagan darkness, towards which, constrained by the love of Christ, he so frequently turned.

On returning to Rarotonga, Mr. Williams applied himself with vigor to the work of translation. But unexpected trials soon drew off his attention from this object, and absorbed

much of his time during the remainder of the year. The first of these was the discovery of a plot to restore tatooing and other pagan practices, which had now been universally abandoned. But this was met by prompt and prudent resistance; and as the most influential chiefs, the judges, and a large majority of the people, correctly estimated the blessings conferred upon them by Christianity, and clearly discerned the baseness of those motives in which the desire of a change had originated, they cordially co-operated with the teachers, and soon induced the leaders of the movement to relinquish their design.

About a fortnight after this, a desolating hurricane swept over the island, levelling all the public buildings, and about a thousand dwelling-houses, uprooting a great number of trees, and carrying the Messenger of Peace several hundred yards inland. The particalars of this appalling visitation were deeply engraven upon Mr. Williams's memory, and have been fully described by his own pen.* The merciful and almost miraculous escape of his beloved wife, both during the storm and in her subsequent premature and dangerous confinement, called forth his unfeigned gratitude to the Great Deliverer. For a considerable time after giving birth to a still-born babe, Mrs. Williams's life was almost extinct; but, by the free use of the strongest stimulants, she at length revived, to the inexpressible relief of her agonizing partner. The conduct of the natives on this occasion furnished evidence of their sympathy and affection, which, in some degree, ministered consolation to the sufferers. As soon as Makea heard of their affliction, he, with a long retinue of his people, came over from Gnatangeia, to condole with them. And "no individual came empty-handed; some brought mats, others pieces of cloth, and others articles of food, which they presented as an expression of their sympathy. A few of the principal women went in to see Mrs. Williams, laid their little presents at her feet, and wept over her according to their custom." Not being willing to be outdone in the manifestation of their attachment, "the chief and people of Mr. Pitman's station," writes Mr. Williams, "undertook to return on my behalf the compliment which Makea and his party had paid to me. About 300 pigs were killed for the occasion, some of which were very large, and all of them baked whole. The vegeta-

* Vide Missionary Enterprises, p. 383.

ble food was not proportionate in quantity; nearly all having been destroyed by the hurricane. The whole of this was presented in my name to Makea.

As soon as the storm had subsided, a public meeting was convened, when the first thing resolved upon was to build a temporary sanctuary. This was soon accomplished; and during the three succeeding months, while the people were restoring their houses, Mr. Williams devoted his chief attention to the translation. But food had now become so scarce, and the prospect so gloomy, that to prevent a famine, which otherwise appeared to be inevitable, he resolved to procure provisions from Tahiti; and having repaired the Messenger of Peace, (no easy task after the damage she had sustained from the storm,) in July, accompanied by Mr. Buzacott, he took his departure.

But painful intelligence awaited him at Tahiti. Here he learned that the pacification between the chiefs of the leeward islands, concluded prior to his departure, had been but of short duration—that so long as the presence and power of the Tahitian mediators held the disputants in awe, peace was preserved; but that no sooner had the armed intervention withdrawn, than, like angry clouds, which although riven and kept asunder for a time by the force of the tempest, return in denser masses and fiercer array as soon as the gale moderates, so had it been at Raiatea. War, with its attendant crimes and calamities, had now spread desolation through the fair scene in which he had so long and so successfully labored. No time was lost after receiving these heavy tidings. Without delay, Mr. Williams hastened to the spot; and on reaching it, the spectacle which met his eye filled his soul with anguish. But his own feelings, the state of the people, and the effect of his visit, will best appear in the following passage of a letter written just afterwards to his sister.

"Here I found that a sad battle had been fought, in which the Raiateans were victorious. They certainly had justice on their side, and acted throughout the affair worthy of their profession as Christians. They treated their enemies with kindness, and, after the conflict, no prisoner was injured. The attack was made upon them in the night, with all the fury which fanaticism inspires; but it was promptly resisted and repelled. But there were other causes of lamentation beside the war. In consequence of this, of the death of good old Tamatoa, of the bad conduct of his son who succeeds him, and of my long absence, the people had begun to distil and drink native spirits, so that on my arrival, the laws were suspended, the means of grace thinly attended, and the whole fabric of society shaken to its foundations.

By great and persevering exertion, I succeeded in rectifying many of these evils. The stills were destroyed, the laws re-established, the church reformed, and all things placed on a footing which bids fair to restore prosperity. Had I been able to stay another month, I could have done much more, but I must be thankful for what has been effected."

Before this visit, Mr. Williams had become a determined enemy to the use of ardent spirits, and what he now beheld confirmed and increased his aversion to the potent poison of body and soul. Having satisfied himself by the experience of many laborious years, that such stimulants were not essential to health or energy; and, having seen at Borabora and Raiatea their fatal influence in frustrating the objects which he most ardently desired, he could not, in after years, be induced to make terms with what he deemed and denounced as a "fell destroyer." Hence, while he resided in these islands, and after his return to this country, both in public and in private, he avowed his convictions; and when asked for reasons, he referred to the circumstance just narrated, and to others of a similar complexion which had come within his notice. On this subject, as on so many others, his judgment was biassed, some may think *blinded*, by his benevolence. He was the friend of abstinence from such beverages, solely because he accounted their use inimical to human happiness, and an impediment to the Gospel of Christ. This, however, is not the place to discuss the question, but simply to state the fact.

Having obtained at Tahiti a supply of flour and other food, with some horses, asses, and horned cattle, animals hitherto unknown at Rarotonga, Messrs. Williams and Buzacott returned to that island at the end of September, after an absence of ten weeks. His domestic circumstances and missionary plans, at this period, are described in the following extracts from a letter to his sister, dated from Rarotonga, September, 30, 1832.

"I fear I shall not be able to write to you so long a letter as I could wish; but I know that what I write will be welcome. It is now a considerable time since we heard from you. Perhaps you have refrained from writing, on the supposition that, ere this, we should have been in England, or at least on our way there. We feel much for you, and know how great your disappointment will be, at not seeing us by Capt. Stavers; but we cannot possibly accompany him, on account of our dear Mary. She is, I am happy to inform you, much better; but as, were we to leave now, she would be confined on the voyage, it is, of course, absolutely necessary for us to remain. We

have received very kind attentions from Mr. and Mrs. Pitman, and Mr. and Mrs. Buzacott, with whom we have now been residing nearly twelve months. Our boys are both well. John is very active. The early part of the day is devoted to his lessons, and during the remainder, he works. He has an excellent mechanical genius, and has made very superior boxes for his mother, Mrs. Buzacott, and Mrs. Pitman. These he has veneered with different kinds of wood, so that they are very handsome affairs. He is now making a dressing-case for me. His ambition is to be *a carpenter*, and he thinks, poor lad, that a knowledge of the useful arts will exalt him in public estimation as much in England as it does here. Samuel makes good progress in knowledge. His dear mother devotes much attention to him, and it is not in vain. He is as sedate as a little judge. You will like him much. He is a general favorite.

"I am now on the eve of my departure for the Navigators', and expect to be absent about eight weeks. We have received encouraging reports from these islands by a whaler. The captain invited a chief to dine with him, and when all was ready, the captain began to eat, and desired the chief to do so without having asked a blessing. The chief, however, sat still for a time, and then told the captain, that he and his people had become Christians, and were taught to pray before eating. I trust that I shall find that a blessing has followed our labors in that extensive and beautiful group."

And he did find it so; nor was he permitted to leave the islands until this long desired reward had crowned the trials and labors of many years. But the closing part of his history, prior to his return to England, must occupy another chapter.

CHAPTER VII.

FROM MR. WILLIAMS'S SECOND VOYAGE TO SAMOA, UNTIL HIS RETURN TO ENGLAND.

Mr. Williams's Perseverance—its Results and Rewards—auspicious Departure for Samoa—arrives at Manua—cheering Welcome and Intelligence—reaches Savaii—Sermons and Congregation—Improvement of the Natives—Teachers' Narrative—Malietoa's Stratagem—Mr. Williams's Occupations—his great influence—its Cause and Contrast with that of other Visitors—Departs for Savaii—Reaches Manono—Tour of that Island—forcible Detention of a Passenger—Danger of Shipwreck—Incidents at Apia—Arrives at Keppel's Island—Interview with Puna's Widow—Intercourse with the People—Native Game—Reaches Tongatabu—Native Feast—Progress and Power of the Gospel—a Tonga Wedding—Visit to a High Priest—the Printing Press—Estimate of Wesleyan Missionaries—Returns to Rarotonga—Mr. Williams's State of Mind—Attractions of Polynesia—Singleness of Heart—Resumption of Ordinary Labors—Estimate of Life—Leaves for Tahiti—Distressing State of that Mission—conveys Mr. Armitage to Rarotonga—Voyage to the Out-stations—Preparation for leaving the Islands—Perplexity—Attachment to Raiatea—Mournful Condition, and Manifest Affection of his Former Flock—Embarkation—Arrival in England.

PERSEVERANCE, worthily directed, and steadily maintained, has uniformly commanded respect, and not seldom, admiration. Even when the object has been of secondary importance, praise has rarely been withheld from the man who has pursued it with unfaltering energy. But praise has risen into plaudits and pœans, which have resounded through empires, and have been repeated in successive ages, when the purpose has been as noble as the perseverance. How often, in history and poetry, has the course of Columbus, as, through years of self-denial, misrepresentation, disappointment, and toil, he made his way from court to court, and from kingdom to kingdom—from Genoa to Portugal, to Venice, to Spain—been held forth for universal commendation. Who that is capable of appreciating the moral sublimity of such a mind,

has not done homage to Newton, as from the most familiar facts of daily observation, he patiently climbed the loftiest heights of science, securing each step of his adventurous course as he proceeded, nor ever pausing in his upward movement, until his demonstrations had landed him upon the highest point which genius had yet attained, and presented at a single survey the harmonious movements of the vast universe? "What heart that feels for others' woes," has not gazed, with sacred emotion, upon the noblest monument beneath the ample dome of our metropolitan cathedral, and felt his patriotism, his philanthropy, and his piety glow, while communing in spirit with the breathing bust of Howard; or while tracing upon its sculptured pedestal the sufferer, and the scene which he lived only to bless, he has remembered the indomitable endurance, the self-sacrificing zeal, by which he sought and secured his design?

From an association, or comparison with such men, the subject of these memoirs would have instinctively shrunk. And little did he imagine, when unostentatiously prosecuting the aims of his divine philanthropy, that his name and theirs would ever stand upon the same page. But he was worthy. The illustrations of persevering goodness which history presents, may, indeed, be invested with more splendor; but never has this virtue risen to a higher eminence, or exerted its power with more undeviating uniformity, than in the case of John Williams. No mind, no movements, could have been more steady or sustained than his. From the hour when the grand conception of conveying God's revelation to untaught myriads, and of covering the isles which cluster the Western Pacific with its heavenly light, took full possession of his soul; from the moment the possibility appeared, and the purpose was formed, of preaching Christ where as yet "he had not been named," this servant of the Lord never relinquished his determination, nor paused in his progress towards its accomplishment. Having resolved that, God permitting, "the people who sat in darkness should see a great light," henceforth his plans, proceedings, and prayers were distinguished by a unity and concentration, which continued unbroken throughout his future course. Like Paul, the noblest of merely human exemplifications of this sublime virtue, his character and his life bore the inscription, "One thing I do."

And this perseverance wrought out its own reward. Long,

indeed, did the object of his ardent desire elude his grasp. Years of toil and trial rolled by; and, as they passed, seemed to say, "The time is not yet." The repeated failure of health; the difficulties, almost insuperable, of procuring a vessel; the departure of "The Endeavor," when after much labor and many disappointments, he had, as he then supposed, secured the means of accomplishing what was in his heart, were surely sufficient discouragements. Most men, after such a series of depressing circumstances, would have abandoned the design in despair. But not John Williams. He did not, he would not, he could not relinquish so fond a hope. The spring tide of his zeal was not thus to be restrained. Each refluent wave seemed but to make way for the wider reach of that which succeeded. Higher and yet higher rose the swelling waters, until every obstacle was surmounted, or swept away. If, indeed, for a brief moment, his spirit was cast down, neither his energy nor his expectations were destroyed. "Steady to his purpose," not a syllable in his correspondence indicates a faltering of determination, the wavering of hope, the slightest vacillation of desire, or the least decline of ardor in reference to this the one central, absorbing and ultimate object of his life, his soul, his all. And what was the result? "Verily he had his reward." One stage succeeded to another, each introducing him to wider fields of usefulness: and thus he continued to progress in his services and his success, gathering strength and gaining triumphs as he advanced, until the Master whom he served said, "It is enough;" "Well done good and faithful servant; enter thou into the joy of thy Lord."

His previous voyages had amply confirmed the calculations and repaid the toil of this patient laborer. But that upon which he was now to embark was destined to bring a still larger return. And of this he appeared to possess a presentiment. Never more himself than when preparing for a missionary enterprise, his spirit on the present occasion rose above its natural level, and so influenced those around him that all appeared as if moved by a common impulse, and in perfect sympathy with him and with each other. The whole settlement was in motion; every individual seemed anxious to further his design; and, thus assisted, on the 11th of October, 1832, only a few days after his return from Tahiti, the preparations were completed, and the Messenger of Peace, bearing Mr. Williams, Makea, and a native teacher,

called Teava, once more cleared the harbor, amidst the shouts and supplications of the swarthy multitude who thronged the shore.

Many of the important incidents of this voyage have already appeared; and their publication must once more restrain the pen of the biographer. But while needless repetition will be avoided, this part of Mr. Williams's history will be enlarged and enriched by extracts from his journal, which will complete the sketch given in the Missionary Enterprises, and supply many facts hitherto unknown.

Mr. Williams was so deeply impressed with the necessity of devoting all the time he could command to Samoa, (for he designed to make a missionary survey of the entire group,) that he did not, as on his former voyage, diverge from the direct course. And every circumstance now appeared to favor his enterprise. On shore, he beheld a multitude of sympathizing, supplicating friends, "who united," he writes, "in kind expressions towards ourselves, and prayer to God that he would prosper our way." On board, all was energy and cheerfulness. "Makea was in high spirits." No gloom shaded a single countenance; no tears mingled with the briny deep, save those of Teava and his wife, "who wept much at parting from their family, and leaving their land." Nor did other objects above, around, and beneath them, withhold their influences from this happy scene. The heavens, the air, and the ocean seemed to smile in sympathy with the general joy. It was one of the fairest of those auspicious seasons which frequently visit the South Pacific ocean, and render a voyage over its placid waters one of the richest of earthly luxuries. The sky was cloudless, the breeze light but favorable, and the bright bosom of the ocean was broken only by gentle undulations, or slightly crested waves which scattered the sunbeams from their glassy surface, and diffused the animation and freshness of life throughout the scene. All nature seemed to invite the voyager to launch out upon his mission, and to say:—

> "Go forth—ambassador from God to man!
> To darkened isles proclaim redemption's plan!"

And the continuance of this voyage was in harmony with its commencement. All things favored them; and after a delightful sail of 800 miles, during which they "had not shifted rope or sail," on Wednesday, October 17th, they sighted

Manua, the most easterly island of the Samoan group. As he did not visit this island on his former voyage, and it was 250 miles from the residence of the teachers, Mr. Williams little expected to hear and see so much to gladden his heart. But his first visitors were nominal Christians; and "We are sons of the word," were the earliest salutations which broke upon his ear in the Samoan language. This delightful surprise was heightened by the information, that large numbers of the inhabitants of Savaii and Upolu had embraced the Gospel. Here also he found several natives of Raivavae, who, many years before, had been drifted from their island; but, having brought with them a knowledge of the religion of Jesus, they had erected a chapel, had chosen a teacher, and were maintaining the worship of God, and singing the songs of Zion in this strange land.

As they pursued their course, numerous visitors confirmed their first impressions, and convinced Mr. Williams that a mighty work had already been effected throughout Samoa, and from almost every settlement he passed, chiefs arrived who evinced an earnest desire for instruction and teachers.

Having called at Orosegna, Ofu, and Manono, and at the last island introduced Teava to its chief, Matetau, whose joy at this arrival was unbounded, they proceeded to Savaii. Here everything conspired to welcome him. The teachers shouted and wept for joy; and Mr. Williams beheld a people prepared of the Lord, many of whom had renounced their superstitions, and many more were only awaiting the return of "the great chief Viriamu," to follow their example. Though Malietoa was absent, Mr. Williams at once opened his commission from his favorite text, "the faithful saying, worthy of of all acceptation, that Jesus Christ came into the world to save sinners." About 500 were present.

"And though accustomed," he writes, "to grotesque exhibitions, the congregation this morning presented a ruder appearance than any I had seen before. Some of the chiefs had beautifully fine mats suspended from their shoulders, or girt around their waist. Others had thrown around their person a piece of native cloth; but in such a way as to make it rather an encumbrance than a covering. But the head-dress was the most amusing part of their adornment. The hair of some, which was very long, and stiffened with grease and powder, stood erect like the bristles of a hedgehog; that of others, which was equally long, was bushy and frizzled, and made their heads appear an enormous size; others again had twisted it into a towering top-knot upon the crown of their heads; and a few allowed it to flow loosely over their shoulders. The ladies were equally fanciful in their deco-

rations; but they added another to the various devices of the men, some of them having shorn their heads bare, excepting one spot on the left temple, from which a tuft of hair was allowed to grow to a great length; and, this being twisted into a queue, dangled, as they imagined, gracefully down the cheek. Their tawny skin shone with a profusion of scented oil, and a preparation of tumeric, which was laid on so thickly upon their faces and breasts, as to give them an orange tinge, which, in their view, constituted the very perfection of beauty. Although it was difficult to repress a smile, it was impossible to view them without deep interest, as a people just emerging from the darkness of ages into 'the light of life.' In the afternoon, I preached again, and felt much. Here was a congregation of nearly 1000 persons anxious to know the 'joyful sound.'"

The speeches of the natives, and especially of Malietoa, who had now returned, which were delivered at the close of the service, deepened the favorable impressions which Mr. Williams had previously received of the state of society at Savaii. And the vast change which had been effected in the condition of the people since his former visit, naturally made him anxious to learn its history from the lips of the native teachers. This, in accordance with his usual custom, he carefully recorded, a practice to which we are indebted for many of the most interesting facts in the annals of missions. Some parts of the teachers' narrative are already known; but these are only detached fragments of one of the most remarkable moral revolutions ever wrought amongst the heathen. Other portions equally interesting were omitted from the Missionary Enterprises from the want of space; and of these a condensed sketch will now be given. This sketch, it may be allowed, is not *immediately* connected with Mr. Williams's movements; nor is it, speaking strictly a part of his personal history. But as the originator and the founder of the Samoan mission, as the honored individual who conveyed the Gospel and its teachers to these dark shores, and there secured for both a welcome and a home, the following incidents sustain a relation to his life, sufficiently close and important to warrant their preservation in these pages. To say the least, they illustrate the extent of his influence, and the value of his previous voyage to this extensive group. For what occurred subsequently to this was but the stream from a fountain which he opened; the rays from a light which he had brought to this land. For these reasons, the following outline cannot be deemed irrelevant to the leading purpose of this narrative; but even should it be considered by some a digression, the biographer is satisfied that the bye

way into which he is about to deviate will present so many objects to interest the eye and the heart, so many points of light and shade which would have been lost by keeping the more direct road; and will, moreover, bring out to view scenes which so forcibly illustrate the degraded state of the heathen on the one hand, and the mighty influence of the Gospel on the other, as amply to repay the perusal, and to demonstrate the necessity and the success of those voyages of Christian compassion, for which, through all coming ages, the name of Williams will be pronounced with love and veneration by the inhabitants of Samoa:—

TEACHERS' NARRATIVE.

The commencement of the teachers' residence at Sapapalii was overcast and threatening. At that time, a distressing disease prevailed throughout the settlement, which, shortly after they had begun, compelled them all to suspend their labors; and some of them suffered so severely, that death was expected to close their course. What enhanced their distress was, the absence of their friends Malietoa and Tuiano, who, with all that could handle a spear, had gone to the seat of war at Upolu; and, to complete their suffering, some of the few natives who remained in the settlement, attributed to them the prevailing epidemic, and endeavored to persuade the rest to leave them alone to perish. But, although they were now in one of "the dark places of the earth, full of the habitations of cruelty," they were neither forsaken nor friendless. Even in savage lands, woman has often proved true to the generous instincts of her nature, and prompt to pity and relieve. This was realized by the suffering teachers. As the angel which shed the light of day through the dark dungeon, and the midnight gloom in which Peter was immured, so, on present occasion, when unable to assist each other, or even to help themselves, did Pagan "sisters of charity" assiduously and tenderly watch over them. And by these friends in adversity, all their necessities were cheerfully supplied, and through their kind ministrations and the blessing of God, health and energy returned.

This cloudy morning, however, was of short continuance; and it proved but the hazy opening of a bright and glorious day for Savaii. Before his departure, Tuiano had professed his belief in Christianity; and, on bidding the teachers farewell, he left it as his last and most earnest request, that they would not cease, during his absence, to pray that Jehovah might preserve him in the day of battle. On the return of the warriors, he more openly avowed his attachment to the truth; and was almost immediately joined by Mariota, the king's son, who, with his father's consent, went to reside with the teachers. These important adhesions attracted general attention, and eminently facilitated the good work. But there was another circumstance which prepared the people for the peace-preserving doctrine of the Gospel. Although, in the recent conflict, Malietoa was successful, the struggle had proved most severe and sanguinary; and his victory had been

dearly purchased with the blood of many of his bravest warriors. When, therefore, the conquerors returned, they brought with them, not merely the spoils of their enemies, but the mutilated heads of their own fathers, and brothers, and friends. And thus the day of triumph was turned into mourning. Instead of the shout of exultation, nothing, said the teachers, was heard throughout the settlement, but the wild howlings and bitter imprecations of the people: sounds with which they had once been familiar in their own land, but which had long been silenced there, and succeeded by the sigh of penitence, the voice of joy, and the songs of salvation. Full of sorrow and sympathy, they now labored most assiduously to improve this season of bereavement and lamentation, by contrasting, both in private and public, the pacific spirit and design of the Gospel, with the demon passions and destructive power of savage warfare. Nor did they labor in vain. In a short time, very general attention was awakened to their instructions; so much so, indeed, that the largest building in the settlement would not contain the multitude who were anxious to hear, and many of whom thronged around the doors and windows, with open mouths and outstretched necks, eager to catch some of the statements which fell from the teachers' lips.

But in the midst of these auspicious appearances, Malietoa resumed the war, and, together with a large body of his people, departed for Upolu. But thither, it was resolved by the teachers, that three of their brethren should follow them; and Taia, Moia, and Boti, readily undertook the service. Their journey, however, was protracted by the anxiety of the people, in several of the villages through which they passed, to hear "the new word," the fame of which had already reached their secluded dwellings; and when at length the brethren arrived at the seat of war, though welcomed by Malietoa, they found both the chief and his army too warmly engaged in besieging the people of Ana in one of their mountain fortresses, and too much annoyed by the surprises and sallies of the enemy, to listen calmly to their exhortations. But, although their main object was thus frustrated, they here met with another chief of Savaii, who eagerly attended to their communications; and, after a time, told them "that a desire had now grown in his heart to know the word of Jehovah;" and that, if they would engage to visit his settlement, he would return to his family at once, and hold a *fitiligna* (or conference) with them on the subject: a proposal with which the teachers, of course, readily complied.

As all efforts to induce Malietoa to terminate the contest had proved unavailing, the three brethren returned to Savaii, where they were soon followed by a messenger from the chief whom they had met at Upolu, bearing the cheering intelligence, that he and his people were now waiting to hear from their lips the truth of the Gospel, and wished them to come "in haste." The teachers scarcely needed the latter part of the chief's exhortation; for they were in as much haste to impart, as he to receive the message of mercy. Three of them, therefore, immediately set out for the settlement; where they were most warmly welcomed by the chief and a wondering multitude of nearly a thousand natives. No time was now lost. A public meeting was convened; and, after the usual salutations, the chief turned to the teachers, and said, "Have you brought a fish-spear?" Surprised at

this strange inquiry, they replied, "No! why do you ask for that?" "I want it," he answered, "to spear an eel. This is my *etu*. I will kill, cook, and eat it. I have resolved to become *lotu*" (or Christian.) He then added, that he would afterwards spear and eat a fowl, as the spirit of his god was supposed to reside in that also. And these bold designs were no sooner formed than executed. Standing forth from the midst of his family, and from the superstitious and shuddering multitude which had gathered around him, he struck a spear into the sacred fish, and thus defied the power, and burst the spell which had long bound himself and his people in spiritual captivity. He then killed a fowl, and proceeded to cook and eat both the former objects of his dread and adoration. And during all these proceedings he acted alone. Not a native supported or sympathized with him; and no one save himself partook of the meal. The teachers, however, stood by to sustain and encourage their courageous convert; and surveyed with sacred satisfaction this novel and impressive scene. Not so the people. In their esteem, the experiment was pregnant with danger, and they looked on with horror; but "when they saw no harm come to him, they also changed their minds," and followed his example. After this, the teachers had ample employment in recording the names, and offering prayer on the behalf of the numbers, who now avowed their belief in Christianity.

At the expiration of a fortnight from the time of their return, the teachers revisited this interesting people, and had the satisfaction of adding many other names to those who had previously renounced their Paganism. Returning in their canoe to Sapapalii, full of hope for the future prosperity of their labors at the settlement, which they had just left, they beheld, on suddenly doubling a promontory, the mountain in which the warriors of Ana had, for nine months, defied the combined forces of their enemies, on a blaze; and, when they reached their home, they were informed that these brave defenders of their country had at last been vanquished by the perseverance and superior numbers of Malietoa and Matetau. The intelligence naturally awakened their compassion for the discomforted party; but this was overborne by gratitude and joy at the termination of a contest which had so long and so greatly distressed their minds, and obstructed their labors. For many months prior to this, few days passed in which some dead or dying warriors were not brought home from the seat of warfare; and, whenever this occurred, the scene filled them with distress. The settlement rang with the loud and frantic lamentations of those who were related to the slain. The females were especially vociferous;—running about in the wildest manner, cutting their heads, faces and breasts with sharp stones and shark's teeth; and then, smeared with their own blood, they stood over the mutilated bodies of their friends, and, with the most savage features and gesticulations, imprecated vengeance upon the men by whose hands they had fallen. At these seasons, even those who had so kindly soothed and supplied them in their sufferings, seemed to the teachers to have been transformed from friends and females into fiends; and, accustomed as they had been, from their childhood, to the frightful exhibitions of heathen fury, their own spirits had now sat so long at the feet of Jesus, that they could not endure the spectacle before them.

But, greatly as these exhibitions affected the teachers, the conclud-

ing act of this dreadful drama far exceeded in horror anything witnessed during its progress. A long train of prisoners graced the triumphal return of the victors; and, as yet untaught in the merciful religion of the Bible, they had resolved, in their usual method, to take vengeance upon their enemies. With this view, they kindled several immense fires, and then, with every expression of diabolical delight, flung men, women, and children into the flames. The afflicted teachers wept, intreated, remonstrated, threatened; but in vain. Frantic with rage and revenge, they heeded not the intercessions of the missionaries, and only replied that they did it because "great was their anger at losing so many of their relatives." When the teachers turned from the infuriated people to their chiefs, these seemed more willing to interpose, but pleaded their inability. And in the case of some, this plea was probably sincere. The only circumstance in this dark season which alleviated the distress of the missionaries, was the conduct of Malietoa, who, although he did not prevent, would not participate in this savage vengeance. On the contrary, he regarded the admonitions of his instructors, and acted consistently with his new profession, so far as to spare all who placed themselves under his special protection. This unwonted forbearance proved most useful. Not only did it obtain for the chief, and for those under whose influence he acted, high repute with the vanquished party, who soon heard of it at Upolu, but, after the paroxysms of their rage subsided, even the cruel conquerors themselves, who had gloated over the blood and ashes of their captives, confessed the superiority of Malietoa's conduct, and the worth of that religion to whose influence it was universally ascribed.

From this time, the day began to brighten; and the sad and heart-sickening scenes of heathenism, which the teachers had witnessed through many months of labor and sorrow, now gave place to others which as strikingly illustrate the humanizing and elevating influence of that benign system, which brings "peace on earth, and good will to men." Strange transition! but, forthwith, and by the hands so recently red with their brother's blood, and almost upon the burning ashes of their murdered captives, the foundation of a Christian sanctuary was laid. The newly-awakened zeal of the builders, and the many voluntary agents engaged, made "light work" of the erection; while both their activity and its object exerted a reflex and most beneficial influence upon their own minds. But other circumstances favored the progress of the Gospel. One of these was a tour made by Malietoa and a large train of attendants, through the island. The design of this royal visitation was selfish and political; but, as the chief and his suite proclaimed, wherever they went, the wonderful truths which they had recently learned, avowed their belief in the new religion, observed the Sabbath as a sacred day, and labored with new-born zeal to make proselytes, the journey added many to the number of nominal adherents to Christianity, and was still more useful in preparing the way for competent teachers.

The chapel was finished, and the day of opening fixed, shortly after Malietoa's return. But prior to this, Malietoa and his sons,* renoun-

* For particulars, vide Missionary Enterprises, p. 433.

ced their superstitions; and their example was soon followed by their wives and children. This, with the determination to drown *Papo*,* the god of war, and the only object resembling an idol which was found in Samoa, created an immense excitement throughout the islands, and materially contributed to the furtherance of the Gospel. The fame of the teachers now spread far and wide. Additions were made almost daily to the Christian party; and a few weeks past, during which chiefs and other visitors from a distance did not make their appearance at Sapapalii, anxious, like the Athenians, to know what these things meant. Many, after the first interview, renewed their visits at regular intervals; and, having extracted from the teachers as much knowledge as they could retain, they returned to their districts, like the bee laden with its gathered sweets, to deposit their precious store in the awakened and wondering minds of their brethren. In this way, the elements of sacred truth were conveyed to parts of the island far remote from Sapapalii. But there were other districts, accessible to the more direct exertions of the teachers, which they were accustomed frequently to visit. One of these, called Malava, presented a region of great spiritual promise. Here the visitors were always welcomed with the marks of warmest affection, while the doctrines of the cross were heard with deep interest; and, after a time, Boti, between whom and the people there had grown up something of the feelings engendered by the pastoral relationship, when sustained under favorable circumstances, consented at their earnest request to reside amongst them. But this step proved a source of sorrow as well as of joy to both the teacher and the taught. In this settlement, there were three chiefs, whose "heads," to use the native description, "were of equal height;" but it was only one of these, Tangaloa, who submitted to be instructed. Both the others discovered a very different state of mind; and, relying upon their superiority in physical force, and influenced by inveterate superstition, they conspired to put down these desecrators of the ancient and established system, to drive the Christian teacher from the settlement, and to extinguish the intrusive light which had so greatly disturbed their slumbers. Intent upon these designs, they sent to warn Tangaloa that, unless Boti was removed, and the worship of the spirits resumed, they would exterminate both him and his. When, however, he received their message, he stood unmoved; evinced no fear; and, although inferior in forces to the unholy league formed against him, he returned this bold and admirable reply:—"Go and tell the chiefs," said he to the messenger, "that I will not send away Boti. I hinder not them from worshipping the spirits. Why do they forbid me to worship Jehovah? I wish not to fight. I shall not move from my house to attack them. But, if they begin, I will pray for the help of Jehovah, and resist them with all my strength."

This firm decision, however, only infuriated the heathen; who, unable to convince, like other persecutors, now prepared to crush this noble-minded man. Nor was Tangaloa idle. Gathering his people

* This interesting relic was saved from "drowning" by the teachers; by them presented to Mr. Williams, and by him given to the author.

around him, he explained to them his position; furnished those who were destitute with arms; exhorted all to pray, and to be courageous; and declared his determination to die rather than relinquish the word of Jehovah. At the same time, he sent to Sapapalii a request, with which they immediately complied, that all the teachers would hasten to his district to aid him with their counsels and supplications. Having heard his statement, and fearing the consequences of farther resistance, these prudent counsellors recommended that Boti should return with them, and remain at Sapapalii, until the threatened outburst of heathen madness had spent itself, or subsided. This proposal, however, did not please the chief; and he frankly told these men of peace that theirs was not good advice, and that, if followed, it would only embolden his oppressors. He, therefore, refused to relinquish his missionary, and resolved to stand on his right. Perceiving that his purpose was inflexible, they abandoned the hopeless attempt of dissuasion, and spent the remainder of that day, and the whole of the succeeding night, in exhortation and prayer. A scene more unique or impressive has been rarely witnessed. As the people expected every moment the furious onset of the enemy, all the warriors of the district were clad in the wild military costume of the country, and were armed, some with clubs, others with bows, and others with slings and spears; and, while thus presenting to the eye a spectacle the most alien from the design of Christianity, and not unfrequently expressing, in tone and gesture, the untamed ferocity of their natures, they stood, or knelt before the Lord in the attitude of devotion.

But most unexpectedly their foes did not appear; and on the following morning, it was announced that the heathen forces had suddenly disbanded. This intelligence, however, diffused but a short-lived joy amongst the people of Tangaloa; for it was soon evident that their enemies had not relinquished their intention, but only deferred its execution until they could obtain some better pretext than the presence of Boti, for such an unprovoked aggression. But this they soon found. In order to propitiate their insulted deities, and to purify their polluted land, these two "worshippers of the spirits" issued a decree that, in honor of the gods, a series of special services should, for two months, be observed throughout the settlement; and, amongst other regulations, it was enjoined that, on an appointed night, unbroken darkness should prevail, and no light be kindled upon pain of death. This mandate was sent to Tangaloa, with a peremptory message that he and his people must obey it. But he, maintaining the same manly bearing, and asserting once more the right of private judgment, thus replied: "Tell the chiefs, that I have ceased to serve the spirits, and that I shall not observe one night more than another in their honor. Now," he added, "that I am become a man of Jehovah, his word alone, as far as I know it, shall guide and govern me."

The fiery feelings which this message enkindled in the heathen, were fed by the intelligence that the Christians had desecrated the sacred shell, in calling the people together at the hour of public worship. While affairs were in this state, and the night of trial was drawing nigh, the teachers of Sapapalii, unsolicited, came again to recommend Tangaloa to comply with this requisition, rather than engage in war. The chief, however, was still averse to pacific measures,

upon such terms. But, at length, the persuasions of his visitors, and the known wish of Maliatoa, bent his sturdy purpose. The night came. Darkness reigned throughout that part of the land. Numerous spies groped their way into every portion of Tangaloa's district; but, for a considerable time, not a spark could be discerned, and these emissaries were just about to abandon their search in despair, when, urged by a craving desire before which wiser men have sometimes fallen, a native was detected in kindling fire to light his pipe. This was enough. The decree was disobeyed; the spirits dishonored; and when, in haste, the bearer of the intelligence brought it to his masters, the shout of savage glee and the cry of vengeance rang through the gloom with which the heathen were surrounded. As soon as the morning dawned, preparations were made for the assault; and the multitude, incensed and thirsting for blood, were about to hurl themselves upon their sacrilegious brethren. But their rage was vain. Up to this time, Maliatoa, although a sympathizer, had not been, for political reasons, a supporter of Tangaloa. Seeing, however, the spirit of the heathen, and the desolating storm which was about to burst upon those who, like himself, had done no more than renounce their heathenism, he terminated his neutrality, and stood forward as their shield. This turned the balance of power, destroyed the hope of the assailants, dismantled the last fortress of superstition in that part of the island, and left Tangaloa and Boti in peaceful possession of their liberties and their religion.

Shortly after this, Mr. Williams arrived, an event in which all rejoiced exceedingly, but no one more so than Malietoa. As however the vessel was in the open sea, and no safe passage through the reef could be found, the shrewd chief inferred that, unless she could be securely moored, he would be unable to detain his visitor long at Sapapalii: a privilege which he was most anxious to enjoy. Having therefore endeavored, but in vain, to persuade him to attempt to bring her into the lagoon, Malietoa resolved to take the pilotage into his own hands: a stratagem which might have proved serious, had it not been discovered in time. With this design, therefore, very early in the morning, a large fleet of canoes put off, avowedly to find anchorage; but instead of seeking this, they all made direct for the ship. Mr. Williams hearing of their strange adventure, immediately went off after them; and to his great surprise, on nearing the Messenger of Peace, he saw the crew under arms, and parading the deck, as if anticipating an instant attack. The canoes also, like inferior beasts kept at bay by an enraged lion, were paddling at a respectful distance from the vessel. Amazed and alarmed, Mr. Williams sprang on board, and upon asking the reason for all these defensive preparations, the captain informed him that the natives had crowded the deck, and clamorously

demanded that the vessel should be taken within the reef, and that from the determination they had evinced, he had inferred that their design must be evil. He had, therefore, armed his men, swept the decks, and commanded the canoes to keep at a distance. In a moment, Mr. Williams saw through the affair; burst into a loud laugh; ordered the sailors to lay aside their instruments of death; and invited the natives on board, who now came in crowds clambering over the sides of the ship, capering about her deck, and gracing every part of her rigging with their half naked forms: all being well pleased with this change in their relative position.

All the incidents and intercourse of the few days passed at Savaii * bear the same features which had marked the preceding visits of this servant of God to other lands of darkness. By the careful and profitable occupation of every hour, he made his short sojourn most productive. While preaching Christ to the people, and unfolding, as he was ever wont to do in such circumstances, the elementary principles and distinguishing peculiarities of the Gospel, he perfected the knowledge of the teachers in several useful arts, and excited in the people a strong desire for further information. But whilst his labors were thus beneficially directed, his kindness, gentleness, and affability, by engaging the affections, and confirming the confidence of all parties in the benevolent purpose of his visit, as well as by augmenting the influence of the native missionaries, did as much as, or perhaps even more than his direct efforts to advance the evangelical objects which had brought him so far. Savage as these Samoans had been and still were, they saw his goodness, and were attracted and subdued by it. To this cause, much of his success in this and other early visits to half awakened communities must be ascribed. His influence was personal, rather than official; he was loved for his own more than for his work's sake: a most important circumstance, however; for long ere the natives received, or recognized him as a messenger of God, or even began to appreciate his more spiritual labors as a minister of Christ, they rejoiced in him as their benefactor, their friend. He was fond of the proverb, and often quoted it, "Kindness is the key to the human heart." And no man had perceived its influence, or exerted its captivating power, more than he. Upon a large scale, he had

* Vide Missionary Enterprises, chaps. xxv. and xxvi.

tried this universal instrument, and it had instantly opened to him the hearts, and arms, and homes of thousands, previously inaccessible to civilized man. Many voyagers, impelled by other motives than those of benevolence, and governed by other laws than that of love had sought admission to the same shores. Presuming upon their superior civilization, their skill, their bribes, or their strength; and appealing rather to the cupidity, the fears, the wonder, or the simplicity of the natives than to their reason, their gratitude, and their affection, they had rarely left behind them convictions and impressions, upon which their successors could rely even for personal safety. Shrewd observers of those selfish, crafty, and sensual aims, of which they possess so accurate a guage in their own characters, it has been but seldom that the natives have misjudged the motives of such visitors; motives which never commanded the respect, nor secured the confidence even of untaught savages. Hence the intercourse between them and civilized men in the South Seas, at the very best, has left these islanders, as suspicious, as crafty, as selfish, as treacherous as they were before; and, in instances not a few, it has rendered them more perfect adepts in all the arts of concealment, craft, and circumvention. How often was this seen, and how universally believed, by those who navigated these seas prior to the labors of Christian missionaries. Where was the commander who, at that time, unwittingly trusted himself or his property within the power of a savage people? He knew well how specious and delusive were the fairest appearances of friendliness, which they frequently assumed; he was satisfied that, under the semblance of much affability, and the assumed shouts and gestures of glee and gladness, which greeted him when he approached these shores, there often lay concealed selfish desires and dark designs, which like the volcanic fires which smoulder and work beneath the vine-clad hills, the luxuriant valleys, the placid and gleaming lakes, and the general aspect of soft enjoyment and deep repose in an Italian landscape, would, if a vent were found, flame forth in active and desolating fury. Of this the evidences were sufficiently numerous and admonitory to show that the key to these islands had not then been found. But where the merchant and the discoverer had failed, the missionary proved successful. And no one of the honored band had accomplished more, "by love unfeigned," than he who now conciliated the esteem of the people of Sa-

moa for the native teachers, and prepared their minds to listen to the gospel.

Amongst other expressions of regard, received by Mr. Williams during his stay at Sapapalii, one was from the *maitai*, or ladies, who wished to perform "a heavenly dance" in his honor before he left them. Fearing, however, that the exercise would not accord with its name, he declined the proferred compliment. But they would not take his denial; and, in the evening, the large public building was crowded by the *élite* of the settlement, who, for hours, sang and capered in praise of Viriamu. Overhearing the frequent repetition of his name in their songs, Mr. Williams subsequently procured two or three of them, of which the following translations will convey some idea;—

"Let us talk of Viriamu.
Let cocoa-nuts grow for him in peace for months.
When strong the east wind blows, our thoughts forget him not.
Let us greatly love the Christian land of the great white chief.
All *malo** are we now, for we have all one God.
No food is sacred now. All kinds of fish we catch and eat:
Even the sting-ray."

"The birds are crying for Viriamu.
His ship has sailed another way.
The birds are crying for Viriamu.
Long time is he in coming.
Will he ever come again?
Will he ever come again?
Tired are we of the taunts of the insolent Samoans.
'Who knows,' say they, 'that white chief's land?'
Now our land is sacred made, and evil practices have ceased.
How we feel for the *lotu?* Come! let us sleep and dream of Viriamu.
Pistaulau † has risen. *Taulua* † has also risen.
But the war-star has ceased to rise.
For Sulueleele ‡ and the king have embraced the sacred word.
And war has become an evil thing."

Under the date of Friday, October 26, Mr. Williams thus writes in his journal. "Having accomplished our object here, we prepared this morning to go over to Manono. I, therefore, convened the chiefs and Malietoa. I again questioned him respecting his future purpose, when he repeated, in the most emphatic manner, his full determination to hold fast the religion he had professed, and said, that his desire for the word of Jehovah was very great indeed,—that it was *ma-*

* *Malo* was the name given to those who were victorious in war, and is the opposite of *vaivai*, the conquered.

† Names of stars. ‡ The king's daughter.

nao tasi lava, ' one true whole desire;' that his intention was to live and die a christian, and that he wished much for the salvation of his soul. He said, moreover, that he would never fight again, unless people came to his place to kill him. His words were, ' I have cast away war; I have trodden it under foot; I am sick and surfeited of war; I have no wish ever to fight again.'

" Having made those arrangements which we deemed important, we prepared to leave for Manono and Upolu. Malietoa, three of his wives, Tuiano, Riromaiava, and other chiefs, accompanied us, so that we had a ship-full. The people manifested a great deal of feeling at parting; and, as I passed through their ranks, they kissed my hands and importunately intreated me to bring Mrs. Williams and my children, and to come and live with them, and teach them the word of salvation."

On the following morning, they reached Manono, brought off Matetau, and effected a reconciliation between him and Malietoa. " During our short stay," Mr. Williams proceeds, " I took a walk half round the island, and was treated with great respect by the chiefs of the villages through which I passed. In one village, the chief and many of the people had embraced Christianity. He invited me into his house, and then placed all the *lotu*, or Christians, near me. They had built a chapel, and were very anxious to make me a present, which I declined. Another chief, who also invited me into his house, had not become a Christian. I told him that I had brought a teacher, who would reside with Matetau, and teach all Manono. I then pointed out the nature and value of Christianity; asked what objections he had to it; and invited him to follow the example of Malietoa, Matetau, and others. He smiled significantly, and said, in a kind and confidential tone, ' Perhaps I shall soon.' On returning from this little excursion, I found that Mr. Stevens * was in trouble; for the chief with whom he was residing refused to allow him to leave. On hearing this, I went to the chief; and, on my way met his son, who said that Pea, his father, would not let Mr. Stevens go. On reaching the settlement, I was invited into the government house, when the old chief came in, seated himself by my side, saluted me with great respect, and said, he hoped that I would not be angry with him for detaining the doctor, but his only object was that he might teach them, and conduct their worship on the Sabbath. They had formed a great attachment for him, he added, because he read to them the word of Jehovah. Pea said that he himself had not yet embraced Christianity, but that his son had, and many of his people; and he very much wished to have a teacher."

Having effected one main purpose of his visit, the reconciliation of the two chiefs, Mr. Williams returned to the vessel, when the teacher, *Teava*, was confided to the care of Matetau. " As soon," writes Mr. Williams, " as his little property was placed in the canoe, we all united in prayer to God for him and his wife, on the ship's deck, and then bade them farewell in the name of the Lord.

" Having heard that Puna, the native teacher of Rurutu, who had been drifted away a long time ago from that island, was at Niua, I de-

* The surgeon of the Oldham, who had left that vessel at Samoa.

termined to go in quest of him. On arriving off Aborima, we narrowly escaped shipwreck; for, just as we were weathering the point, the wind failed us, and, in a short time, our vessel was whirled by a strong and eddying current within a few yards of some frightful rocks, against which the sea was breaking with fearful violence. But, while in this perilous position, a light breeze came most providentially to our relief; and, in a few minutes, we were out of danger. I therefore returned, when we stood away for Savaii, and succeeded in reaching a bay, called Satupaitea. Early next morning, I went on shore. The settlement contains about a thousand persons, all of whom, at my request, assembled in the government house, where I addressed them. On the following day, we ran again for Upolu; and, by carrying a press of sail, we reached Apia about sun-set. But, just before dark, we were boarded by Riromaiava, Malietoa's eldest son, who consented to accompany us on shore.

"As soon as we had dropped anchor, we were surrounded by canoes, from which the natives came up the sides of our little ship, until she was almost deluged with them. Silence was then commanded; and, when it was obtained, Riromaiava gave orders to his *duulaafale*, or orator, to tell the people who I was, whence I came, and what I wanted. He then commanded his spokesman to proclaim to the staring and wondering crowd, that Malietoa, his father, had given me his name; and, consequently, that all the respect due to him must be shown to me. This was followed by a strict charge to steal nothing whatever from the ship, but that all should immediately bring off to us pigs, and bread fruit and yams. The remainder of the day was spent on shore in profitable intercourse with the natives.

On the following morning, Punipunielo, the chief of Apia, publicly embraced Christianity; and this circumstance, together with the far-spread fame of Mr. Williams, drew chiefs and natives from all parts of the neighborhood. Under the date of November 2, the following paragraphs occur in his journal.

"The chief from the inland settlement, whom I visited yesterday, sent a messenger to request my presence, as he was now ready to become a Christian. Tangaloa, also, the Christian chief from Vailele, brought me a present of pigs and produce, and pressed me much to visit his people. Soon after this, another chief, from a settlement four miles distant, came, and was very urgent with me to go with him, and pleaded his suit on the ground that 'he had long wished to become a Christian, but had no one to make him so.

"Having obtained wood and water with a tolerable supply of provisions, I made presents to the various chiefs, and bade them farewell. On landing at the district of Riromaiava, I found that I had to walk two miles to his settlement. On reaching it, I was invited to the government house. Here I was requested to take my seat upon a beautiful new mat, and was immediately surrounded by all the chiefs. Soon after we had seated ourselves, a fine stately young woman entered the house, and was introduced to me by the name of Maria, as Malietoa's eldest, handsomest, and favorite daughter. She expressed her sorrow at not having seen me before; and assigned as a reason that, at the time of my visit to Samoa, her husband was fighting against her father, and that she was with him in the fort. 'But,' she added, 'we were conquered; and, since then, I have been over to

Sapapalii, and spent much time with the teachers, who have taught me the lotu, and I am learning it still.' After this, the people of the settlement were collected, and I addressed them, and having made presents to Riromaiava and his sister, I bade them farewell. They all, however, accompanied me to the boat, and lamented that my stay with them was so short. I reached the vessel at sun-down, when we made all sail for *Ninu tabu tabu*, or Keppel's Island, in search of Puna."

"Tuesday, November 6.—Early this morning, we were close in with Keppel's Island; and ascertained from a canoe that Puna was dead, but that his wife and family were still residing on shore. Having sent a note to her, to enquire whether we might land safely, and received her reply, I went on shore. She came, with her two children, to meet me, and when she saw me, she clung around my legs and wept for a long while. She was much changed in appearance, which she ascribed to her troubles, and the loss of her husband. It was pleasing, however, to learn that their wanderings on the wide ocean had been wisely directed by Him who gives the winds their commission, for the furtherance of the Gospel on this distant island; as well as to hear that Puna had proved faithful unto death, and died exhorting the people to believe in the Lord Jesus."

Shortly after Mr. Williams had landed on Keppel's Island, a young man introduced himself as the *faifekau*, or teacher. His appearance was prepossessing, and his dress good. He was clad in a white shirt, and a black waistcoat, and called himself Samuel. From him Mr. Williams learned that about half the inhabitants, the whole of whom did not exceed 500, were now professing Christianity, amongst whom was one of the chief's sons; the other remaining a devoted idolater. In company with this visitor, Mr. Williams walked inland to see the chapel, which he found to be a large native house formerly used for their games and dances.

"As we were proceeding," he writes, "our attention was attracted by a singularly hollow roaring, which was blended with clattering of sticks. This I found on inquiry to proceed from a party of *faka devolo*, or devil's people, who were dancing. On reaching the place of their wild performance, we saw about forty men, ranged in two lines, and facing each other as in a country dance. Most of them had a stick between two and three feet long in each hand; but a few, at regular intervals, held instead a long switch. Their appearance was most singular and savage. Some were completely besmeared with charcoal and oil, which rendered them, not only black, but *shining* characters in the exhibition. Others were fantastically touched off with the same pigment, having a broad ring round each eye, a large circular patch on each cheek, and another on the forehead, whilst the other parts of the body were adorned with rings, stripes, and daubs of various size and device. A few, to give greater variety to these embellishments, had interspersed them with streaks of lime, which gave their skin some resemblance to the coat of the zebra. Thus equipped in their ball-dress, they commenced their capers,

which consisted of a wonderful variety of evolutions; and, at the same time, striking each others' sticks in numerous attitudes, over their heads, under their thighs, now leaping high in the air, then squatting on the ground. At one time, they would simultaneously spring a surprising height, and bring their sticks in contact; anon they would face each other, and, then, in the twinkling of an eye, they would be back to back, or side by side. During all these prodigious feats of agility, their sticks beat time most admirably to their hoarse, gruff, hollow voices. I could not obtain the song they sang on this occasion; but was informed that it consisted of a call upon the gods to bring back their chief Maatu, who had gone to sea about three months ago, and had not been heard of since. The performance lasted about a quarter of an hour, when with the perspiration streaming off their bodies, they were compelled to desist for want of breath.

"Having exchanged presents and held conversation with the chiefs, accompanied by the wife and children of Puna, I returned to the ship." On their return voyage the Messenger of Peace sprung a leak, which caused Mr. Williams great disquietude, and exposed them all to serious peril. At length, after calling at Vavau, on the 22nd of November they reached Tongatabu.

"As soon as we landed, the king, Tupou, sent a messenger to invite Makea to his house. There he was received in true Tonga style, and in a manner befitting his rank. Having reached Tupou's residence, he was requested to seat himself by the king's side, who was attended by two *matabooles*, or orators. We sat with our faces towards the under chiefs, who formed a semicircle outside. A baked pig, some kava root, and a basket of yams, were then placed before the king. This done, one of the orators said in a loud voice, 'Thanks for the kava,' 'Thanks for the large pig,' 'Thanks for the oven of yams,' 'Thanks for the labor.' These 'thanks' were repeated several times; but, whether they were intended to be expressed for Makea, or as a hint to him on the duty of gratitude, did not appear; but, as soon as this ceremony was ended, the pig and yams, with a warm welcome to Tonga, were presented to the king. One of the orators then requested the people to prepare the kava, which they did in the usual most disgusting way by mastication, filling a wooden bowl with the expressed liquor. This being done, the orator first took care of himself, and with a loud voice, proclaimed his own great name, and invited himself to partake of the delicious beverage. He then shouted the name of his royal master, who immediately clapped his hands, as a sign of assent and approbation, and after this, did the honors of the bowl. A bumper was next prepared for Makea; and this 'dainty dish' was then 'set before the king.'" Mr. Williams stood forth in dignity on this occasion: but, not being particularly partial to the nauseous draught, he passed it back to the mataboole, who, like other tipplers, had no objection to a second potation. "As soon as the ceremony was over," Mr. W. writes, "seeing the ease with which the Tonga people chew this hard root, and fond of trying experiments, I cut a small piece out of the heart, and began to masticate it. I was, however, soon glad to desist; it was so extremely bitter, and produced such a great flow of saliva. This gave the natives the laugh against

me; and they said, 'These papalangis are clever at most things, but not at chewing kava.'"

On the following Sabbath, Mr. W. attended the native service at the chapel, which was a spacious and substantial building, but destitute of pews and other comforts, to which he had been accustomed in the Society Islands. About six hundred persons attended; and some of the females were clad in European garments.

Early in the week, the vessel was hove down, and the leak discovered and stopped. This work was kindly superintended by Captain Henry, and Captain Deanes, of the Elizabeth who arrived at Tongatabu the day after Mr. Williams.

While the vessel was in hand, Mr. Williams was much engaged in conversation with his brethren, and gathering information respecting the mission. "The prospects," he thought, "were cheering. The king appears firm to his profession; and it is hoped that his wife is sincerely pious. She is a great favorite with the mission families, and deservedly so, for the diligence and devotedness with which she seeks her own improvement, and that of her sex. Visiting the schools, copying the Scriptures translated by the missionaries, but not yet printed, attending the sick, and training her own young family, are now the daily employment of a woman, who, but a short time ago, was an untutored heathen. The stedfastness of her husband is also very encouraging. One circumstance may serve to show his character. Under the old system, a chief, named Ata, held an office which obliged him to supply all the wants of Tupou and his household; but, since the king has professed Christianity, this chief, who is an inveterate heathen, has almost entirely ceased to send the requisite provision. To this loss, both of property and dignity, however, the king calmly submits; and says now he has become a Christian, he would rather be injured than avenged, and that he will wait in the hope of brighter days.

"Wednesday, Nov. 28. We attended service this afternoon; after which Mr. Cross married a young couple. Both were dressed in the highest style of Tonga fashion. The lady's adornment, however, was peculiarly awkward and inconvenient. It consisted of a vast quantity of native cloth, rolled many times round her body. Her bosom was uncovered; but, below the waist, she was such a prodigious bulk, so unwieldy and unmanageable, that, when she sat down, she was obliged to lean back, and have a person to support her behind. Had this supporter withdrawn his hands, she must have fallen backward, and rolled, like a bale of cloth, on the floor. To complete her beauty, she had besmeared her face and neck so profusely with cocoanut oil, that it almost made my eyes water to look at her. The brethren have translated and adapted part of the Church of England marriage service.

"Thursday, Nov. 29. To-day I walked to Maofagna, the residence of Fakafenna, who is both the chief of this district, and the high-priest of the island. This man has hitherto resisted all the efforts of the missionaries to detach him from his superstitions. On reaching the district, I was conducted to a large spot enclosed by a reed fence. This was a sacred cemetery, filled with the sepulchres of chiefs and heroes of Tonga, over each of which there stood a small house. On entering some of these, I found the graves strewed with beautiful white

sand, and quite free from weeds. A number of noble trees were interspersed among the tombs, the thick foliage of which threw a grateful, though in such a scene, a somewhat gloomy shade upon our path. As I sauntered through this abode of death, I saw no living creature, and heard no sound save that of the wind murmuring amongst the leaves, and the occasional scream of the vampire bat, numbers of which hang from the branches and tops of the lofty toa trees. These seemed to have selected the spot, as if conscious of the security which the presence of departed power and greatness would afford them.

"Emerging from this dreary place, I passed on to the residence of the priest. On reaching it, I found that he was from home; but I saw his six ladies, who were busily engaged in printing a piece of native cloth, fifteen or twenty yards long, and four wide. This was done with colors prepared from the juices of trees. My presence naturally awakened some interest; and they were curious to know who I was, and whence I came. After conversing with them a short time, they asked me for some tobacco, of which the natives are excessively fond; and, knowing this, I had put a small quantity in my pocket, and was, therefore, enabled to gratify them. While thus engaged, I learned that Fakafenna had returned, and was in his canoe-house at a short distance. On reaching the spot, he requested me to be seated, and to partake of some food and kava which had just been prepared. When all was ready, I inquired whether it would be agreeable to him that I should ask a blessing. He replied that it was 'good, very good.' He now began to inquire of my Rarotonga attendant who I was; and he, native like, would not permit me to appear small in the eyes of mine host, but stated that I was a very great *faifekau*, and had carried the *lotu* to a number of islands, all of which he named. The crafty chief did not fail to turn this high wrought description to his own advantage; and, having begun by complimenting me upon my greatness, he added, 'But how *rich* you must be! how unlike the *Tonga* chiefs, who are all majiva!' very poor. He then asked what was made at the various islands I had visited. I told him mats, cloth, and nets. 'O' he replied, 'that's the very thing I want. Have you a net to spare?' I was pleased with the ingenuity of the beggar, and told him that I *had* a net, and would send him one. Apparently anxious to make the most of his new acquaintance, he added, 'No, I will *come* for it;' but, inferring that, if he came for the net, he would want something else, I insisted on sparing him the trouble. I had a pair of scissors in my pocket, of which I made him a present.

"When I spoke to him about embracing Christianity, he dexterously evaded the subject; but, on being pressed for his sentiments, he said that the new religion was very good, and that perhaps, after a little time, he should become a Christian. 'But,' he wisely added, 'I do not approve of being forced. When the desire grows in my heart, I will follow the example of others of my own accord, and renounce the gods of Tonga.'

"On returning to the settlement, I dined with my esteemed friends, Mr. and Mrs. Moon; and, after dinner, went to his printing office. The press is a noble piece of machinery, and little do the natives know what that wonderful production of human skill is now accomplishing for them and their posterity. One, however, who is acquaint-

ed with its value in civilized lands cannot but feel a sacred pleasure at seeing this mighty engine of human improvement at work on heathen shores."

The Messenger of Peace having been made seaworthy, Mr. Williams prepared to leave the scene in which he had spent nearly a fortnight, the result of which upon his own mind he thus describes: "Upon the whole, I think the brethren have great reason to be encouraged at what God has accomplished by them; and the Society with which they are connected has cause to rejoice that they have such men to prosecute their designs. Would that twenty more of the same devoted spirit may speedily arrive to strengthen their hands, and to prosecute the work of God among the cannibals of Fiji, who are degraded beyond description, and numerous as the sands upon the sea-shore. Although we belong to different sections of the church, we preach the same Jesus, and point to the same heaven; and so long as the poor heathen are taught the way of salvation, of what consideration is it by whom that knowledge is conveyed? Christ is made known; the soul is saved; and God is glorified. May his special blessing rest upon the devoted laborers of Tongatabu! I shall always feel a lively interest in the work of the Lord here, and reflect, with pleasure, upon the intercourse I had with my devoted brethren."

On the 5th of December, Mr. Williams sailed from Tongatabu; and early in January, 1833, he reached Rarotonga, after an absence of fifteen weeks. No reader of these pages, nor any individual acquainted with the present spiritual condition of the Samoans, will require further evidence of the incalculable importance of the two voyages thus terminated. Mr. Williams's own estimate is as low as truth would permit, when he wrote to his friend Mr. Ellis, "Though great and extensive success has attended our labors, it should be clearly understood that this is little more than securing a renunciation of heathenism, and a strong desire to be taught the Christian religion. But thus a great and effectual door has been opened; the fallow ground has been broken up, and a people prepared of the Lord." So deeply, indeed, was he impressed with the necessity of improving this promising state of society, that urgent as the reasons were for his return to England, on finding the health of Mrs. Williams restored by her residence at Rarotonga, his purpose was once more shaken, and the powerful attractions presented by the work in which was all his delight had nearly detained him longer in Polynesia.

"We refrain at present," he writes to Mr. Ellis, "from coming to a final determination respecting our future movements. What an extensive field opens as we proceed westward; islands thickly scat-

tered over the Pacific, so that the ocean is still teeming with hundreds of thousands, who have never heard of the gospel of salvation. I should like well to take a kind of missionary voyage of observation through the whole of these extensive and thickly peopled groups; but this is an undertaking that would require means beyond my own narrow resources. Already I have done perhaps too much on my own responsibilities. Should we ever return to England, possibly I may propose a plan to the Directors for effecting this, or else select a number of religious friends for this purpose. We have heard a report of a serious diminution in the funds of our Society. I trust it is not the case, as the Lord's work is not yet done. The field is large, and it is still overgrown with the thorns, and briars, and poisonous trees of Pagan superstition. Now this field must be cleared, and planted, and converted into a "garden of the Lord;" and who is to do it? If British Christians grow tired, who will have the temerity to enter the field, after the zeal and courage of God's servants have yielded?"

And were these feelings thus expressed enthusiastic or excessive? Were not the scenes through which he had so recently travelled sufficient to kindle into ardor even the most frigid bosom? And who can wonder at their influence upon John Williams, than whom no man ever rejoiced with a joy more unfeigned in the diffusion of truth amongst the heathen? Home, truly, had its attractions. His thoughts and affections often glanced across the blue waves to the scenes and friends of his youth. But more attractive far to him were the service of Christ, and the salvation of men. In Britian, indeed, there were many whom he tenderly loved, and the mention of whose names had often filled his soul with emotion. But in Polynesia, there were more,—teeming multitudes,—his neighbors, his "brethren of mankind," unenlightened and perishing, whose case he commiserated, whose claims he felt, and whose sighs and cries, as "groaning and travailing in pain together," they "waited" with "outstretched neck," and uplifted hands for the day of their deliverance, entered his heart; and the stirrings of compassion, and the pressure of obligation, and the zeal for God, and the love of Christ, which first constrained him to visit these shores, were still strong within him; stronger than friendship, or nature, or death. For "the Gospel's sake," he was now as ready as he ever had been "to spend and to be spent." In his view, "the work of Christ," not only surpassed all other claims, but absorbed them all. It was not merely a single element in his calculations and designs, one of many objects equally interesting; but it filled the whole sphere of his vision, and

formed a circle of attraction beyond the line of which his thoughts and affections seldom travelled. Strictly speaking, his mind had no distinct departments of thought, in which secular and spiritual interests maintained a separate existence, and exerted an independent control. "His own things" were so interwoven, so identified with the things of others in the texture of his mental operations, as to be separable only in thought and theory. They were like the light, whose various rays are blended into one bright manifestation. It is not, indeed, maintained that there was no admixture of evil with his excellencies. He himself would have more strongly than any one have repelled a thought so vain. But as far as the productions of his pen, and the proceedings of his life, enabled an impartial spectator to judge of "the hidden things of his heart," it may be safely affirmed that he ever appeared to think, to plan, to purpose, to labor, and to pray, as if he *felt* that he had no interests separate from those of Jesus Christ, no desires which the full and successful occupation in his Master's service would not satisfy. If ever the prayer, "*Unite* my heart to fear thy name," was fulfilled, it was fulfilled in him. "Whose I am and whom I serve;" "For me to live is Christ;" describe the features of his character, and declare the tenor of his life.

This singleness of aim and fixedness of heart, which, although the objects he designed to secure before his embarkation for England had been nearly accomplished, still detained him a lingerer amongst the scenes of his labor, and within reach of the objects of his compassion, was the source and the secret of his personal eminence; and, the next to the providence and grace of God, the key to his whole history. Had his self-consecration been less entire, he would have passed his days comparatively unnoticed and unknown, amongst that numerous class of Christians, whose negative virtues and religious mediocrity present so little to distinguish them from each other, or to attract any special attention toward the low level upon which they stand. But his missionary ardor placed him in a position where he could not be hid. This made him as a light upon a hill; as a pillar in the house of the Lord. For it was this which moulded his character, and clothed it in vestments "all glorious to behold." It was this which moved his heart, his lips, his hands; which kept him abiding and abounding in the Lord's work; which preserved him from faintness,

fear, and falling; which made him faithful; and by which, God being his helper, he was enabled both "to deserve" and to "command success." As in the ordinances of heaven and earth, one simple law accounts for innumerable phenomena, their order, uniformity, permanence, and power, so is it frequently in the movements and manifestations of mind. John Williams became what he was, indeed, "by the grace of God." This was the primary source, the first cause of the excellencies which he possessed in common with other servants of Christ. But we have not to seek so much the points of agreement between him and others, as the points of difference. Whilst with all who followed the Saviour he differed from the world,—the question remains, why did he differ even from the church? Others, indeed, had grace, but he had received "more grace." The explanation is found in his singular and superior devotedness. This was the immediate cause to which we must trace the main features of his successful course. It was this which combined and concentrated all his energies and efforts upon one grand and worthy object. It was this which gave, not only a right direction to his movements, but an amount of power which a mind divided or less devoted, would have been unable to command. This, moreover, not only dignified the meanest, sanctified to noblest use the most common, and cast a superior lustre around the rarest and noblest of his endowments, but it secured for them all a full and faithful appropriation to the one great end of life. Had, therefore, Mr. Williams been less perfectly prepared by his mental and physical peculiarities for the sphere which he filled, with self-dedication such as his, although with far inferior qualifications, he must have accomplished great things for God.

No sooner had Mr. Williams once more seated himself down at Rarotonga than he began to work. Labor was to him the best refreshment, and the most invigorating rest. Both by nature and principle, a necessity to be active was laid upon him. Rarely could he take up the lamentation, "I have lost a day!" But as before at Rarotonga, so now, his plans were broken in upon, and his efforts impeded, by unforeseen events. Only a short time after his return, another destructive hurricane swept, like some mighty and malignant spirit, over the island, levelling the buildings and uprooting the trees. But this trial was succeeded by a mercy, which, after so many disappointments, neither he nor

Mrs. Williams had dared to anticipate, and their previous sorrow was turned into joy "that a man-child was born into the world." This happy event was ascribed, partly to the improved state of Mrs. Williams's health, and partly to the skill of Mr. Stevens, the surgeon of the Oldham, whom Mr. Williams had providentially brought with him from Savaii.

It is unnecessary to trace Mr. Williams's history minutely through the succeeding months of his stay at Rarotonga. His time was principally engrossed with the translation, which he and the brethren* brought to a close ere his departure. He also rendered constant and considerable assistance in the ordinary labors of the station, in the pulpit, the school, and the private dwelling. During the same time, the chapels both at Arorangi and Avarua were rebuilt, new and noble mission premises erected, and the Messenger of Peace thoroughly repaired. In all these useful engagements, it is scarcely necessary to say, he largely shared. Whilst in the midst of these various labors, he took a part in the formation of a Christian church, and was much refreshed by the evidences of genuine piety, which were presented by the little fraternity who thus openly separated themselves from the world around them. And just after this event, he was still more rejoiced at the evidences of religious concern which appeared amongst the people generally, and the proof thus afforded that the Spirit of God was moving over this valley of vision. This incipient revival was the more interesting to Mr. Williams, because it could be traced to the instrumentality of the few disciples who had so recently professed their faith in Christ. When formed into a church, these converted natives had been distinctly told by their missionaries, that to sow as well as to reap, to labor as well as to enjoy, were amongst the primary and principal designs of their association. And these counsels were not lost.

* The parts of this important work performed by these three honored laborers were as follow: — Mr. Williams translated the Gospel by John, and the Epistles of Paul to the Romans, the Second to the Corinthians, to the Galatians, and to the Hebrews, with those of James, Peter, and Jude, and the Revelation. Mr. Pitman's part was the Gospels by Mark and Luke, the Epistles to the Ephesians, Colossians, Thessalonians, Philemon, Timothy, and Titus, with the Three Epistles of John. Mr. Buzacott translated the Gospel by Matthew, and the First Epistle to the Corinthians.

Without an exception, and in the spirit of cheerful and devoted obedience to the Lord's commands, they pledged themselves to each other to visit all their unbelieving countrymen around them, and to employ their best efforts to awaken the attention of each individual to the great subject of personal religion. And thus, if not "mightily," yet, to a most encouraging extent, "the word of the Lord grew and prevailed;" and it is worthy of remark, that the superior usefulness of many missionaries, and the rapid increase of some of the churches formed of regenerated heathen, as compared with many congregations at home, in which a solitary pastor, with two or three devoted brethren, labor almost alone, may be mainly ascribed to the fact that, not a few, but many, and in some instances all, that profess the name of Jesus, proclaim that name to their unconverted brethren.

Mr. Williams, expecting soon to see them, and having few opportunities of forwarding his communications, wrote but one letter to his friends during his detention at Rarotonga. That letter contains a succinct history of his Samoan voyage, and thus concludes: "How long it is since last we saw each other! How many and how great have been the changes which have filled up the interval! Parents dead, brothers and sisters married, a new race of relatives growing up, some of them towards manhood, and we ourselves passing the meridian of life. Ah! how soon will all be 'as a tale that is told;' how soon will the place that now knows us, know us no more; and although, to ourselves, we may seem of so much importance, we shall slip off the stage unmissed, and be as though to the world we had never been." Such was his estimate of "this vain life;" and such the humble view he entertained of his own invaluable labors.

As soon as Mr. Williams had formed the purpose of returning to England, he resolved to dispose of the Messenger of Peace, and therefore sent her to Tahiti, with a request that in the event of their obtaining a purchaser, the brethren would charter another vessel to bring up himself and his family in April. But as the time appointed had passed, and no ship appeared, he began to think seriously of building another; and probably would have done so *de novo*, had not an American, then in the island, previously made an unsuccessful attempt; and being unable to finish the work which he had begun, he very gladly transferred the undertaking for

a compensation to Mr. Williams, who speedily completed the vessel, and sailed in her with his family to Tahiti.

The separation, however, was painful to all parties. Mr. Williams loved not only the missionaries and the natives, but the very island; and, although he hoped to revisit it, the day seemed distant when he should again behold its wood-clad hills, and now happy shores. But the separation was not only sorrowful to him. "Mr. Williams," writes Mr. Buzacott, in his journal, under the date of July 18th, 1833, "is now ready for sea. We feel much at the thought of their leaving. We have had the pleasure of their society for the last twenty-one months; and this has been a privilege indeed!"

On reaching Tahiti, Mr. Williams found the brethren in great perplexity and distress from the recent importation of a large quantity of ardent spirits, and its disastrous effects. But shortly after his arrival, at a general meeting of the missionaries, it was resolved that Temperance Societies should forthwith be formed, as, in their circumstances, the most safe and suitable means for preserving the natives from this strong and perilous temptation. And this was done. "The brethren," Mr. Williams writes, "returned to their stations, to endeavor to carry into effect the plans agreed upon. The good chief of Papara, Tati, with his people, entered into the proposition of their teacher, Mr. Davies; and, in a very short time, the Papara Temperance Society numbered 360 members. The vacant seats in the chapel soon began to fill; the schools were again well attended; attention to religion revived; and the happy state of things, which existed prior to the introduction of ardent spirits, re-appeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district and agreed among themselves that they would not trade with any vessel or boat that should bring ardent spirits to their shores." The chiefs and people of other districts followed this example, and with similar results.

At Eimeo, Mr. Williams found Mr. Armitage, whom the Directors had sent out with the beneficent design of instructing the natives in the art of weaving; but, as the inhabitants of the Georgian and Society Isles were enabled to obtain British manufactures from the numerous ships which touched there, in exchange for the productions of their soil, the inducement to labor for the same object was insuf-

ficient; and Mr. Williams perceiving this, proposed to remove him to Rarotonga, where there would be little competition, and the people would appreciate his skill. As an inducement, and with the hope of promoting the welfare of an island so dear, he offered to defer his own voyage to England, until he had conveyed Mr. Armitage to Rarotonga: an offer which was readily accepted by the worthy artizan. Leaving, therefore, his beloved partner and family with his friends Mr. and Mrs. Barff, at Huahine, he once more bent his course to the west; and, with a view to render the voyage still more useful, he proposed to visit Atui, and other islands, which lay in their way. But shortly after they had landed on Atui, a heavy gale drove the vessel to sea; and they were imprisoned in this isolated spot for more than three weeks, not, however, without benefit to its inhabitants; and, on the 14th of October, they reached Rarotonga.

The re-appearance of their firm friend, after what was deemed his final farewell, was as gratifying to all parties as it was unexpected: missionaries, chiefs, and people, appeared to appreciate the generous motive which had brought him once more to their shores; and all united in giving Mr. Armitage a hearty welcome, and the strongest assurances of encouragement and support.

Mr. Williams's stay at Rarotonga was short; but although anxious to embark for England, he could not resist the impulse, now that they were again within his reach, of paying one more farewell visit to the surrounding isles. Like a fond father who, after tearing himself from the midst of a beloved family, still lingers near the abode which holds the dear objects of his strongest regard, and, impelled by urgent affection, returns to renew the warm embrace, and to repeat the parting blessing, did this man of God revisit Mangaia, and other scenes, for whose welfare he felt more than a parental concern. But to these shores we cannot again follow him. It must suffice to say, that the events of this voyage were so important, as to satisfy his own mind that this also, like other movements of his history, was "of God." *

As soon as he had returned from the Hervey Islands, Mr. Williams began in earnest to prepare for his long intended departure. But this was one of the very few engagements

* Missionary Enterprises, p. 250.

of his life in which his heart was not found. Various reasons, and some powerful feelings, made him still hesitate; and often he appeared to doubt whether the voice of God was not still saying, "Tarry ye here." Amongst the strongest of these inducements, was Raiatea. Changed, indeed, was its aspect now, as contrasted with that which it wore in the bright days of its prosperity. Its bloom and beauty had faded, its spiritual health declined, its moral influence had withered, Ichabod was written upon many of the scenes of its former life and loveliness, and the glory had departed from its shores. But although so changed, it was still Raiatea—still the object of his youthful love—the sphere of his early labors—the field where he had gathered his first ripe fruits. With this spot, a thousand tender recollections were associated; and it was the spiritual birth-place of not a few who had been "his joy on earth," and would be "his crown" in heaven. But all these pleasant thoughts of past days only deepened the gloom which he experienced at this visit. He that after years of absence from the home of his childhood, "where every object pleased," has returned to the lovely scene of former endearments and cheerfulness, and has found the dwelling in which he smiled away his happiest years, deserted, its inmates dead, its windows darkened, its walls decaying, and has cast a sorrowful glance over the garden where he gambolled, then so fresh and fragrant, but now repulsive and scarcely to be recognized, its fences so moss-grown and broken, its paths so strewed with seared leaves and dank herbage, its beds, in other days gay with summer's brightest flowers, but now choked with clustering weeds, its green alcove a faded ruin, and many of its choicest trees fruitless or fallen, may form some idea of the depressing melancholy which stole over the spirit of Williams, as he sauntered through the settlement, and contrasted its once cheerful, busy, and advancing state, with the sad signs of decay which were now spread around him. But still, "the house was not left desolate." Many, indeed, of its once happy inhabitants had "fallen by strong drink," or had been driven like chaff before the whirlwind of civil conflict. But amidst much to distress, there was not a little to console. Trees of righteousness, their branches bending with clusters of ripe fruit, were still flourishing, and *all* the enclosures had not been broken down. "Faithful among the faithless," at least one hundred and twenty members

of the church, through a season of searching trial, had been kept from temptation, and enabled to hold fast their integrity. These gathered around their former pastor as soon as he landed on their shores, to welcome him with smiles and tears, and to implore him to dwell once more in their midst. And even of those who had fallen, there were many in whose breasts his presence revived the feelings of better days; and who, although ashamed to encounter the glance of his compassionate eye, showed their attachment by hovering near the place of his dwelling, and stealing again into the sanctuary, where his voice was once more to be heard. In these and many similar instances it was easy to see the remaining traces of other and happier seasons. Although sin and circumstances had severed the Missionary and his flock, the marks of their former close connexion had not been obliterated. Like cliffs which some great convulsion had torn asunder, but in which the lines and points of their former junction still appear, although the elements had long acted upon their surface, and the deep sea rolled between, so was it with the sorrowing Missionary, and his scattered flock. Their connexion had been too close not to leave behind it, even upon the minds of those whose conduct had been most at variance with such a relationship, the ineffaceable evidences of its past existence.

The following incident, extracted from Mr. Williams's own narrative, will sufficiently illustrate the preceding remarks, and serve to account for the struggle through which he was called to pass, ere he could finally sever himself from Raiatea. It occurred a few weeks before his embarkation for England:—

"A short time subsequent to my arrival, I found that a meeting had been convened, which I was requested to attend. I knew not its object until the king's speaker arose, and told me that they had met to request me to abandon my intention of visiting England. After many interesting addresses, a chief stood up, and with great gravity said, 'Mr. Williams, I have been reading to day what Paul wrote to the Philippians, 'I am in a strait between two, having a desire to depart and be with Christ which is far better: nevertheless to abide in the flesh is more needful for you.' Now we all know that you must wish to see your friends, and visit your native country, after so long an absence. This is very reasonable. But don't you think, if Paul was willing to stay *even out of heaven* to do good to Christians on earth, that you ought to forego the pleasure of visiting England to do good to us?' This was a touching appeal; and feeling it deeply, I replied by expressing my pleasure at receiving this proof of their

affection; and promised, on revisiting Tahiti, to consult Mrs. W.; and, if we could not remain ourselves, to persuade one of our brother missionaries to reside with them until our return. I had no sooner made this declaration, than another arose, and, after thanking me for promising to endeavor to find a substitute, exclaimed, 'But although we have ten thousand instructors in Christ, we have not many fathers; for, in Christ Jesus, *you* have begotten us through the Gospel.'"

So shaken was Mr. Williams by this and other manifestations of attachment, and by the desire to do more for the people ere he finally left them, that he had almost relinquished the design of returning to England; and formed the conclusion that, if the means of conveyance did not present itself within a short and specified time, he should consider that Providence did not further his purpose, and that duty required him to abandon it. But before the expiration of the prescribed period, the "Sir Andrew Hammond," Capt Cuthell, a homeward-bound whaler, touched at Tahiti; and the ocean soon rolled between him and Raiatea. The voyage, which was *viâ* Cape Horn, was marked by no features of peculiar interest. Upon the health of Mrs. Williams, it exerted a very salutary effect; and the time was fully occupied by her devoted companion in a new revision of the Rarotongan Testament, and in the preparation of other works for the islands, which he hoped to carry back in print to their inhabitants. These useful labors lightened the tedium of the passage; but still, he was most happy and thankful to their gracious Preserver, when, on the 12th of June, 1834, after nearly eighteen years' absence, the white cliffs of his beloved and native land once more greeted and gladdened his eyes.

CHAPTER VIII.

FROM MR. WILLIAMS'S ARRIVAL IN ENGLAND UNTIL HIS RETURN TO THE SOUTH SEAS.

Change of Scene—Circumstances which had preceded Mr. Williams's Arrival in England—Disadvantages under which he commenced his Public Engagements—Meetings at Coventry and Birmingham—The Character of his Addresses—Sketch of a Sermon—Plans for the Prosperity of the South Sea Mission—Printing of the Rarotonga New Testament, and other Translations—Appeal at the Annual Meeting of the London Missionary Society—Extracts from Correspondence—Various Occupations—Commencement of the "Missionary Enterprises"—Mr. Williams's Difficulties and Determination—Sustained Interest with which he Repeated the Details of his Personal History—Its Causes—Labors in Yorkshire, Devonshire, and Scotland—Specimen of his Addresses—Effort to Establish a Polynesian College—Meeting at Liverpool—Varied and Interesting Intelligence received from the South Sea Islands—Completion of the "Missionary Enterprises"—Mr. Williams's Anticipations of its Success—Its Circulation amongst the Nobility—Letters to the Duchess of Kent and Lord Brougham—Numerous Replies—Appeal to Literary and Scientific Institutions—Intercourse with the Aristocracy—Rapid and Unprecedented Sale of the Narrative—Its Influence—The Manner in which it was Reviewed—Estimate of the Work—Mr. Williams at Home—His Effort to obtain a Missionary Ship—Application to Government—Extracts from Correspondence—Ultimatum of the Government—Appeal to the Public—Prompt and Liberal Response—Purchase of the Camden—Interesting Incidents—Arrival and Engagement of Captain Morgan—Mr. Williams's Increasing Popularity—Instances of Liberality—Address to Merchants, etc.—Petition to the Corporation of London—Grounds of this Application—Appearance before the Common Council—Interest Awakened by his Address—The Result—Providential Interposition—Christian Affection and Generosity—Marriage of his Son—Arrangement for his Departure—Valedictory Services—Parting Struggles—Memorable Morning—Voyage to Gravesend—Final Farewell.

In the preceding pages, the subject of these memoirs has been chiefly seen in but one aspect. Widely as the scenes, through which we have accompanied him, differ from each other, and various as are the incidents which diversify them,

hitherto we have contemplated Mr. Williams principally as the devoted and enterprising laborer in the missionary field. But we have now to follow him into new and untrodden paths. Instead of visiting hordes of savage men, or standing up to announce the elementary truths of the gospel to rude or but half-enlightened multitudes, over whom his mental ascendency was great and manifest, he was called to plead the cause of missions before well-instructed assemblies, and from some of the most commanding positions in Britain. And he fully appreciated the change in his circumstances. Often before he left Polynesia, and with still stronger solicitude during his voyage to England, had his mind rested upon the future, and rarely without mingled emotions of pain and pleasure, of confidence and concern. While, on the one hand, he felt assured that the intelligence of which he was the bearer, would, if but fairly laid before the christian public, command their attention, rejoice their hearts, and impart a new impulse to their efforts for the world's evangelization, the self-reliance, which in other situations had raised him above the most formidable difficulties, or carried him triumphantly through them, now almost forsook him; and he surveyed his new sphere of duty "with fear and with much trembling." His native tongue was now far less familiar to him than that in which he had so long preached, and he was haunted with the apprehension that he should seriously violate the decorum of polished society, or offend "ears polite," by his blunders and barbarisms. It was, therefore, with extreme diffidence that he commenced his new career; and the self-distrust which disturbed him was clearly shown in some of his earliest efforts. But he soon began to feel his ground. The deep interest which his communications awakened, and the kindness by which he was received by those who heard him, restored his confidence. His fears, like the mists of morning which disappear before the first rays of the rising sun, were soon scattered, and he pursued his course of successful advocacy, "as a strong man to run a race." From this time, his influence was felt through ever-widening circles, and his labors with their results became nearly as important in Britain as they had previously been in Polynesia.

Few men were ever less indebted to circumstances for their popularity or success than was Mr. Williams. No herald had preceded him, no concurrence of favoring causes had prepared his way. Prior to his arrival in this country, his his-

tory and name were known to but few. The Directors, indeed, were acquainted with his character, and had formed a high estimate of his devoted labors; and, occasionally, the periodicals of the London Missionary Society had been enriched with extracts from his letters. But these valuable communications were either too brief, or had appeared at intervals too distant, to produce any very distinct or enduring impressions.

Nor was the period of his arrival in England the most favorable to Mr. Williams's personal influence. Had he returned a few years earlier, the intense and general interest then felt in the South Sea mission, would alone have secured for any laborer from that fruitful field much popular favor. But that period had passed. The bright dawn of day which succeeded the "night of toil" through which the laborers at Tahiti and the surrounding isles so long "watched for the morning," had now become overcast. Heavy and portentous clouds had gathered above the scenes, then so fair and full of promise. To a melancholy extent the designs of the missionaries had been counteracted, and many of the fruits of their previous and patient labors destroyed, by the successful efforts of *civilized* men to teach and tempt the natives to use strong drink. Hence, for some time anterior to Mr. Williams's return, those missionary periodicals, whose pages had been so irradiated with intelligence of unequalled interest from these interesting isles, had been occupied with the more pleasing accounts of other missions. The few extracts from the correspondence of the brethren at Tahiti were of a very mixed character; and, although throughout the fierce trial, the faithful laborers were surrounded by a numerous band of pious natives, whose firmness and affection cheered their hearts and sustained their hands, they were too much discouraged by the defection of others, to write in any strains but those of despondency and distress. It is true that, prior to his departure, Mr. Williams was permitted to witness the signs of returning reason and sobriety. Many of the fallen had been reclaimed, strong barriers raised against the fierce and fiery flood had stayed its progress, and the blessed influences of Christianity, which for a time had been resisted, were rapidly regaining their former sway over the minds and the habits of the infatuated people. But although he was the bearer of some good tidings from these quarters, so much mischief had been done, that he owed but little of his success to the previous prosperity of the South Sea mission; and the

fact that he revived, to its full extent, the interest which had so far declined, is sufficient evidence of the weight and worth of his communications.

The returned missionary had passed but a short period in delightful intercourse with his beloved family, when the amiable, laborious, and irresistible Home Secretary of the Society, in whose service he had labored, drew him forth from his seclusion to tell the Christian public the stirring tale of his toils and triumphs; and, as many to whom in private he had narrated some of the incidents of his history, had cheered him by the assurance that these facts would be heard in public with the deepest interest, and hailed by the friends of missions with the liveliest gratitude, he consented to make a tour as a deputation from the Society. But his hope of success was not founded upon mere testimony. He was assured that what he had to communicate would tell with power upon Christian people. "If I can only," he often said, "gain the ear of the public, I know that I possess facts which *must* interest them." But of his ability to do this, he was doubtful. The following passage from a letter to his sister, Mrs. Williams, dated August the 7th, 1834, will show the feelings with which he commenced his public c ourse as a missionary advocate. "I have now so much work before me, that I tremble at the prospect. My desire is to do the Lord's work well, but I fear lest I should not be able. Wherever I go, the people appear to depend so much upon me for the interest of their meetings, that I feel a weight of responsibility, which I can scarcely sustain. The Lord, however, has hitherto assisted and supported me, and I trust that I may be able to meet the expectation of his people. I pray that I may go in the fullness of the blessing of the Gospel of Christ."

Coventry was the first place of importance, at which Mr. Williams "declared what God had wrought amongst the Gentiles," through his agency. And here he had good reason for encouragement. His statements were heard with deep interest, and his spirit was refreshed by intercourse with the brethren, especially with "good old Mr. Jerrard," one of the missionaries captured in the Duff, "whom," he writes to his beloved fellow-laborer, Mr. Pritchard, "Messrs. Wilson and Davies know well, as he was with them in captivity." At Birmingham, to which town he next proceeded, his name had been better known, through his correspondence with Messrs. James and East, than in any other locality; and thither also

a good report of his addresses at Coventry had preceded him. The day of the meeting was unpropitious; but notwithstanding, the large chapel in Carr's Lane was thronged, and the congregation deeply interested by his speech—the delivery of which occupied two hours. He himself was much excited; for his associations with Birmingham were peculiar, and his obligations to its pastors and their people great. He, therefore, began his address by saying that "had he been privileged to attend but one meeting in England, he should have selected that before which he then appeared, in preference to every other. Birmingham," he added, "has to me attractions and attachments which no other place possesses. From one of its ministers I received my first religious impressions;" and then turning to the Rev. T. East, he proceeded, "Yes, Sir, to you, under God, I am indebted for all that I am, and for all that I have been able to effect! From the beloved minister of the sanctuary, in which we are assembled, I received my Bible and the solemn charge to preach its glorious revelations to the heathen. And, Sir," (turning to Mr. James,) "according to the ability which God has given me, I *have* preached the doctrine of salvation by faith in a crucified Redeemer. Another special claim which Birmingham has upon me is the generosity with which at different times benevolent friends have sent me abundant supplies of ironmongery, by which I was enabled to make my way with greater facility into heathen lands. For these gifts, I now most gratefully tender my acknowledgements. But the last, though not the least, claim which Birmingham presents, is that she has sent forth two admirable men, whom I deem it an honor to call my brother missionaries: Henry Nott and George Pritchard."

After this exordium, Mr. Williams gave a history of the introduction of ardent spirits into the islands, with the beneficial operation of Temperance Societies; contrasted the character and conduct of the captains, who too commonly visited the scene of their labors, with the proceedings of men like Capt. Waldegrave and Capt. Laws; described the prevalence and forms of infanticide prior to the introduction of Christianity; and gave a sketch of the missions to the Hervey Islands and Samoa. At the conclusion of his speech, Mr. James, who had elicited from him in private an account of the marvellous means by which he had built the Messenger of Peace, requested him to describe the process in public. In

the evening he was engaged to preach for Mr. East, who expressed a wish that he would give from the pulpit an outline of his personal history. "But I did not like," he writes to a friend, "to say so much about myself, and, therefore, did no more than describe the manner in which I was brought by his preaching to a knowledge of the truth." Having thus introduced himself, he selected as the basis of his discourse 1 Cor. ii. 2, and proceeded to illustrate the following topics: —*Firstly*, the doctrines preached by the missionaries; *secondly*, the condition of the people to whom these doctrines were taught, as it appeared from the deities they adored, the services they presented, the heaven they anticipated, and the means by which they expected to attain it; and, *thirdly*, the success with which this preaching had been attended amongst such a people. This sermon was throughout a series of striking facts, most suitably selected and admirably adapted to sustain the leading point of the discourse; and it conducted the hearers by several steps to this grand demonstration, that the Gospel was the only system suited to the spiritual necessities of mankind, and sufficiently powerful to elevate, sanctify, and save the heathen.

These particulars show that, guided by the clear discernment and good sense which he largely possessed, Mr. Williams had thus early ascertained "the line of things" within which it became him to labor, and the class of topics and methods of illustration, which were best adapted to interest and influence a public audience. In the following sentence from a letter to one of his fellow-laborers, he has supplied the rule of his own procedure, and the secret of his great success as a missionary advocate:—"Should you," he writes, "or any of your brethren come to England, furnish yourselves, not so much with well got-up sermons, as with important and impressive facts." Upon this principle he generally proceeded. But, at first, he found it extremely difficult to select from the almost boundless stores of information which he had acquired during his long residence in Polynesia; and at one or two of his earlier engagements, his choice of topics was not the best. Many subjects, connected with the condition of the tribes amongst whom he had labored, appeared to him peculiarly interesting, and well adapted to awaken Christian compassion on their behalf, which were not the most suitable for a mixed assembly. This was the case with the mythology and traditions of the islanders, whom his instrumentality had

drawn from the shadowy regions of a vagrant and demoralizing fancy into the broad and bright daylight of Divine truth.

Having stored his memory with a multifarious mass of such curious lore, and believing that no facts could more fully illustrate the deluded and degraded state of the heathen, on a few occasions he drew from these stores more freely than was necessary or expedient. At one place to which the writer accompanied him, he occupied in this way much of the time, and thus failed to make the most desirable impression upon his audience. But this early error was soon corrected. He speedily discovered what was most impressive; and, as no man ever sought with purer motives, or received with greater kindness, the friendly suggestions of his brethren, he learned, in a short time, so to speak as seldom to fail.

But while facts formed the staple of Mr. Williams's sermons and speeches, and he rarely traversed the region of mere sentiment, it must not be supposed that his addresses were nothing more than a rude mass of unassorted materials. Order was a natural and very obvious feature of his mind. This the reader must have often remarked from the time when he arranged so neatly his cabin on board the Harriet at Gravesend,* and especially during his residence at Raiatea. And it was as obvious in his addresses as in his habits and habitation. The facts he narrated were almost invariably adduced either in illustration of some important statement, in proof of some leading position, or as an incitement to zeal and effort. The simplicity of his aim, and his sincere desire to impress his auditors with the pitiable condition of the degraded heathen, or to demonstrate the value of "the mighty Gospel," as the only means of their deliverance, naturally suggested the most suitable selection, and the best arrangement. Hence the unity as well as variety which marked his sermons and speeches. These were not mere strings of isolated incidents, but chains of closely connected truths with their appropriate illustrations; they did not, like the camera obscura, throw down before the observer's eye a multitude of objects which, although interesting, were evanescent, but they resembled a lens, both in the simplicity and the power with which they collected the rays of light into a focus to illuminate a principle, or to shine upon the heart. And the same earnest desire to make

* Vide, p. 27.

definite and durable impressions in favor of Christian missions, kept him from long digressions. With rare exceptions, his statements were not incidentally, but immediately applicable to his object. Few men ever spoke more *ad rem.* His practical tact and business habits were in this way as evident on the platform and in the pulpit, as they had been elsewhere. And the direct relation subsisting between facts and principles, which were invariably connected in his addresses, gave to both a point and a power not usually attained even by the clearest and closest abstract demonstrations.

The sketch already given of the speeches and sermon delivered at Birmingham, will enable the reader to form his own judgment upon these topics. And, as it is believed that much of Mr. Williams's power, (for power it was and such as few have been able to command,) resulted from the wisdom with which he selected and arranged his numerous illustrations of heathen society and missionary success, it may not be improper to present another brief outline of one of his discourses, as an exemplification of these features of his public engagements. This outline is chosen, not as the choicest, but as the fairest specimen of the class of productions to which it belongs. Only one or two of the facts, however, with which this sermon is filled will be adduced, because the others have been already published:—

The text was Psalm lxxiv. 20. "*The dark places of the earth are full of the habitations of cruelty.*" After a very brief personal exordium, the preacher announced the following topics for discussion.—I. *To illustrate the fact, that large portions of the earth are subjected to the deepest darkness.* II. *To show the cruelties which are perpetrated where this darkness prevails.* III. *To point out the obligation of Christians to dispel this darkness, and to prevent these cruelties by the dissemination of the Gospel.* The first topic is introduced, by supposing that a district of our own land was in a state of perfect and perpetual darkness; that over its vales and hills, its fields and rivers, the orb of day never arose, and that not a solitary beam of light had visited its dreary dwellings; and then the preacher asked, with what emotions should we hear of the condition of its inhabitants? 'Transfer then,' he proceeds, 'your ideas from an English county, thus deprived of natural light, to islands, countries, and mighty continents of our world, where moral darkness reigns without one single ray from the Sun of righteousness. Of this condition, to a considerable extent, I have been an eye-witness. Three things appear to me essential in order to salvation,—a knowledge of God, of ourselves, and of Jesus Christ as mediator. Now, the heathen are grossly ignorant upon all these subjects, and substitute for sacred truth the

most absurd and impious notions with which the father of lies could inspire them. 'They know not God.' Is not this proved by the almost universal fact, that *they have changed the glory of the incorruptible God into an image like unto corruptible men, and four-footed beasts, and creeping things?* In various islands which I have visited, snakes, lizards, rats, dogs, birds, sharks, eels, and numerous other creatures, had been the only deities of their ancestors, and were the objects of their own adoration. And to these gods they ascribe the most impure acts, and the most malevolent affections. It was the general belief that they were never so well pleased as when their altars were stained with human blood, or as when the bodies of human victims were hung from the branches of the trees of their sacred groves. O my Christian friends, how much do you enjoy! Your living hours are irradiated with scriptural views of God, and your dying moments cheered with the prospect of his glory. But no such pleasures are known to those who inhabit the dark places of the earth. * * Equally ignorant are they of the *works* of God, as of God himself. The heavens they believed were formerly flat on the earth, and that men were obliged to crawl, until one of their ancestors conceived and executed the mighty purpose of lifting them to a more convenient place in which, by several successive and most laborious efforts, he was at length successful. While thus toiling beneath his ponderous load, a multitude of dragon-flies were employed in severing with their wings the chords which bound the heavens to the earth." The preacher then proceeds to illustrate the same sentiment, by adverting to the Polynesian traditions respecting the creation of all things, and the causes of natural phenomena, and passes on to prove.

"Secondly, *That the heathen are ignorant of themselves.* The natives of the various islands which bestud the vast Pacific, have no knowledge of their own origin. Upon this subject, their ideas are too absurd to be mentioned from this place. The nearest approach to the truth on this subject, which they appear to have attained, was the tradition that Taaroa formed the first man of sand. But their accounts on this point were confused and contradictory; and none of them had the faintest conception of the truth, that 'man became a living soul.' Their ideas of sin were fearfully defective. Crimes, of which we can scarcely think without pollution, were commonly practised with unconcern. They work all manner of uncleanness with greediness, and the greatest adept in wickedness is often most esteemed. Equally ignorant are they of human accountability. They know nothing of themselves as guilty before God, and have no anticipation of the final judgment." Having shown that, though aware of some distinction between the body and the soul, and possessing a glimmering conception of a future state, the light which was in them was darkness, he proceeds by similar illustrations, to establish the next position.

Thirdly, *That they were ignorant of the way of salvation by a Mediator.* "True," he says, "they offered sacrifice; but for what? Not for the violation of God's law. No atonement was ever made or asked for lying, for theft, for adultery, for murder. These had no place in their catalogue of crimes. But it was when sacred food had been eaten, when the marais were overgrown with weeds, or were

suffered to fall into decay, when some *tabu* had been broken, or some impious rat had formed its nest in the cloth which enveloped the god, that storms, lightning, or pestilence, avenged the insulted deity. And how were these atoned? By offering pigs, of which the priests knew how to dispose. This, then, is their dark state in life and in death. '*They feed upon ashes; a deceived heart has turned them aside; they cannot deliver their own soul, or say, Is there not a lie in my right hand?*' Christians! are they not objects for your deepest commiseration?"

II. To show *the cruelties which are perpetrated where this darkness prevails*, the preacher commences by the observation, that cruelty appears in the text to have been personified, and presented as a mighty monster, reigning triumphant, and possessing habitations throughout the earth, and excluding mercy from the homes and bosoms of men. Having assured his audience that the illustrations he was about to present of this fearful fact were not adduced to harrow up their feelings, but to increase their gratitude, call forth their compassion, and "constrain every individual to exert himself to the utmost in forwarding so good, so holy, and so benevolent an object as the propagation of the Gospel," he first refers to the prevalence of *infanticide*. "*Can a woman*," he asks, "*forget her sucking child?*" This question he answers by many harrowing details, and concludes with the following dreadful illustration. "We had a servant living with us for fifteen years, whose business it was formerly to destroy infants. She informed me that her general method of accomplishing her object, was to break their little fingers and toes; and, if that did not kill them, to seize them by the throat. The last instance in which she exercised her cruel calling was after many persons in the island had embraced Christianity; but she told me that it was with the utmost difficulty she could destroy the little innocent.' For a considerable time the dear babe struggled in her arms in agony, and appeared as if determined, against all her efforts, not to die. It was a fine, beautiful girl; and the unhappy instrument of its death said to me that, though a long period had passed since she perpetrated the crime, the image of the dying babe, as it then writhed in her arms, continued to haunt her both awake and asleep."

Human sacrifice was the next topic adduced in illustration of heathen cruelty; and having presented evidence of the prevalence of this custom, the preacher presses home his subject by the following appeal. "Thus in a moment was the wife and the family thrown into consternation, and agonizing grief. You who are wives, and tenderly attached to your husbands, would you not suffer the greatest anguish and horror were the dear partners of your joys thus torn from your embraces, and slain by cruel assassins before your eyes? You that are children, and are blessed with fathers in whom you delight, and to whom you look up with all the ardor of youthful affection, how would you feel were that dear friend suddenly seized in your midst, dragged from his home, or speared before your eyes? And do not for a moment imagine, my dear hearers, that because these wives, and sons and daughters, are of a different color from yourselves, that they are without natural affection. '*God hath made of one blood all that dwell upon the earth.*' Sometimes, whole districts

were devoted to sacrifice. But the Gospel has delivered them. About a thousand Rarotongans lived in the mountains to avoid destruction, until I had the unspeakable happiness of introducing Christianity into their island. But now they and their pious chief are dwelling in a most beautiful plain at a little distance from the sea-shore, in a settlement almost a mile in extent, consisting of white cottages on either side of a noble chapel, which I assisted in opening the day before I left."

War was the last topic, from which illustrations were drawn to sustain his position; and, after other facts, known to the readers of the Missionary Enterprises, had been adduced, Mr. Williams closed this part of the discourse by the following statement: — "I was, on one occasion, at an island when a number of canoes were returning from a sanguinary battle. The body of each canoe was filled with captives destined to be slaughtered and eaten, while around the fore and aft parts, which were raised several feet above the centre, there were strung by the hair the heads of the slain. On landing, a chief first took one of these heads by the hair; and holding it up to the spectators, he stated whose it was, and then expatiated upon the valor with which he had been encountered and overcome. Then he took a second, and a third; but as soon as he held up the fourth, and said — 'This is the head of the great chief,' mentioning the name, the daughter, who was present as a captive, no sooner beheld the bloody features, and heard the familiar name of her murdered father, than she gave a dreadful shriek, and fell senseless to the ground. But I forbear; enough surely has been said to show that 'the dark places of the earth are full of the habitations of cruelty.'"

III. *The obligation to remove these evils by the dissemination of the Gospel* was shown; — *by the condition of the heathen; — by the design of Christ*, as declared when he said that other sheep he *must* bring in; — *by the commission given to his church; — by the fact that to us are committed the oracles of God; — by the considerations that if Christians do not, others will not evangelize the heathen; — that while we are deliberating they are dying; — that great success has already crowned missionary labors; — and that the heathen are waiting to receive the word of life.* To the illustration of the last two topics under this division, Mr. Williams again brought forward the facts of his own history, and concluded by the inquiry, "Can you employ your talents in a better cause, or devote yourselves to the service of a better master?"

This outline may suffice to show that Mr. Williams's success was not the effect of adventurous attractions, but the result of statements which few could hear without emotion, and of arguments which none could resist without sin. And it was not surprising that he should soon acquire extraordinary popularity. Within a short time from his landing, the inquiry, — "Have you heard Mr. Williams the missionary?" was frequently made by those who felt an interest in the great subject of evangelization, and applications so

numerous began to pour in upon himself and the officers of the Society, as to exclude all hope of rest or leisure. After his Birmingham visit, he preached and spoke at several places in the counties of Stafford, Warwick, and Northampton, and everywhere attracted crowds, who listened to him with astonishment and delight. But it is unnecessary to trace his course through its successive stages. His public engagements for the Society with which he was connected necessarily resembled each other in their most remarkable features. Ere the close of 1834, he had been engaged at Liverpool and several other important provincial towns; and had also pleaded the missionary cause from many of the most influential pulpits in the metropolis.

But almost absorbing as these public engagements were, Mr. Williams found opportunities for promoting by other means the prosperity of the South Sea Mission. Very soon after his arrival in England, he submitted to the Directors a series of suggestions, which, after various conferences with him on the subject, they approved. Of these the most important were, to establish a self-supporting Theological College at Rarotonga, for the education of native missionaries; to commence a school at Tahiti, in which the chiefs' sons and others might obtain a superior education, and which might also accomplish the valuable purpose of a normal institution for the training of native schoolmasters; and to place at his disposal the means of strengthening existing missions, and of conveying the Gospel far beyond the point at which it had hitherto been spread.

One of the objects in which he felt the earliest and deepest interest on reaching England, was the printing of the Rarotonga New Testament. This translation of the oracles of God into the language of a people whose island he had discovered, and to whom he first conveyed the Gospel, he justly deemed a peculiar treasure. To obtain it, he and his brethren had labored long and hard; and now he ardently desired to be enabled to convey back the printed Scriptures to their shores, and to crown his former gifts with this inestimable boon. He, therefore, laid his MS. before the committee of the British and Foreign Bible Society, by whom a select number of their body was appointed to confer with him on the subject. The following account of this interview is given in a letter to Mr. Nott, dated January 24th, 1835:—

"The Bible Society are printing our Rarotonga translation. I had to meet the editorial committee, composed of Dr. this, and Dr. that, who subjected me to a close examination respecting the merits of the work. I told them that it corresponded closely with the Tahitian, but that every verse had been compared with the Greek original. They seemed surprised that any of *us* should understand Greek; but I replied that some of the missionaries had received a classical education, and that others by dint of perseverance had acquired sufficient knowledge of the language to discover, by the use of a good critical apparatus, the sense of the sacred writings. I said, moreover, that I conceived that the excellence of a translation did not depend *merely upon* an acquaintance with the language *from* which it was translated, but also with that *into* which it was rendered; that we possessed the latter, and, with the aid of the numerous commentators, it was not difficult to convey the sense of nearly every passage of the New Testament. They next inquired what helps we had. I told them Macknight, Doddridge, Poole, Campbell, Haweis, Guyse, Owen, and others; when they admitted that we possessed many facilities. We then went into the orthography of the language, when I stated our principles. They asked what authorities we had followed; Forster, Cooke, Humboldt, Marsden, or others? I told them that we had followed no authority, that we better understood the language than those whose names had been mentioned, and that I had never read anything on the subject, except what had been written by missionaries, that was worthy of the least regard."

But Mr. Williams, though much occupied in superintending the press, was engaged in other literary labors besides that of revising the sheets of the Rarotongan Testament. Early in the year 1835, his mind, and time, and tongue were incessantly engaged in useful occupations; but his spirit was never more buoyant, and he had rarely felt more cheerful and happy. The following short extract from a letter dated May, 1835, will exhibit both his employments and his state of mind at this period:—"The superintending the press is very laborious work. I have, however, 10,000 tracts of various kinds completed. The Journies of the Israelites, Bunyan's Pilgrim, and other works are in hand. I am also fully engaged in public. Within the last two months I have preached and spoken between sixty and seventy times. I trust great things may be accomplished for the mission, a deeper interest awakened in the South Sea Islands, and the means obtained of extending our labors as far as New Guinea. You and my dear brethren must excuse the haste and imperfections of this communication. I have scarcely a day disengaged for the whole year."

At the annual meeting of the society, Mr. Williams was requested to "rehearse what God had done by him, and how

he had opened the door of faith unto the Gentiles." But the time and endurance of the vast assembly had been so far exhausted when he rose to address it, that he restricted himself to a very brief statement of the purpose of his visit to this country, and to the proposal of the following expansive scheme of Christian benevolence. The truly catholic views now developed had, as the reader will remember, been his fixed sentiments for many years, and they strikingly illustrate that "enlargedness of heart," and purely missionary zeal which so peculiarly characterized the man. He had his settled opinions upon the points of difference between himself and the other religious bodies of whom he speaks, and some of these he held most tenaciously. He was a decided Dissenter, a conscientious Independent, and a firm Pædobaptist; but his soul was too much alive to the glory of Christ and the salvation of the heathen, to permit for an instant the subjects upon which he could not concur with his Christian brethren, to separate him from them, or prevent him from cordially uniting in every plan by which the servants of Christ might make known "the common salvation." In this respect his views and feelings peculiarly fitted him for connexion with a Society, whose fundamental principle it is to send the glorious Gospel of the blessed God to the heathen, apart from the forms of church polity which distinguish different sections of Christians. After the enumeration of other purposes, which he expected to secure on his return to Polynesia, he thus proceeds :—

"All the important objects which have been enumerated will, I hope, be accomplished. But I have another proposition to make of still greater magnitude. It is that Christians of all denominations should forthwith unite in a plan to bring under culture every group and every island of importance that remains unevangelized in the South Pacific Ocean." Having enumerated the islands into which the Gospel had been introduced, and those which remained in darkness, he then proceeded, "Now suppose our Wesleyan brethren were to bring the energy of their system, which in many respects is so well adapted to missionary work, to bear upon the Figi group, mighty as the difficulties are, they would doubtless soon yield to the mightier power of the Gospel. The Wesleyan Society has sent out one laborer into this field. I hope sincerely that they will see the necessity of sending out immediately six or eight more. To this group, the Roman Catholics have already sent two missionaries; but, touching at the Gambiers on their way, and finding the natives somewhat prepared by the labors of our native missionaries, they remained there, and sent back immediately to South America for others to go to the Figis. Another inducement is that we have native missionaries there.

From them a very interesting letter has been received, which I should have read, had time been afforded. Thus you see the work is begun, and I can assure our Wesleyan brethren, that I, and I believe all my esteemed brethren, would feel an equal pleasure in preparing the way for missionaries from their Society, as from that with which we are more closely connected. Suppose we were next to call upon our friends in Scotland to take their part in this great work. We know they would readily respond to the invitation, for, although their *country* is cold, their *hearts* are warm in the missionary cause. Suppose, too, we were to look over the walls of the establishment, shake hands with our brethren inside, and invite them also to share in the toils of conflict, and divide the spoils of victory. Our Baptist brethren we should also wish to see occupying one of the groups; and then, Sir, if we still want aid, let us invite our American brethren to the work; they are giants in the missionary cause.

"Now, sir, where is the difficulty? As to myself, I am thoroughly convinced of its practicability. We are like so many husbandmen, each having our own modes of cultivation, but all sowing the same 'incorruptible seed.' The object of all husbandmen, whatever be their modes of cultivation, is a harvest. All Christian societies wish to gather a harvest of immortal spirits, redeemed and sanctified, into the garner of our heavenly Master. Where then is the difficulty? Our societies need only apportion the work amongst themselves, determine to form six more effective missions, and all the interesting groups in that extended ocean would be blessed with the light of Divine truth. The Christian public would cordially approve the design, would support it by their purses, and ensure success by their prayers."

Having during this month of sacred festivity spoken at the annual meetings of the Bible, Wesleyan Missionary, Religious Tract, Christian Instruction, and other kindred societies, Mr. Williams resumed his labors in the country, a brief sketch of which will be found in the following passage of a letter to Mr. Pritchard, dated, Devonshire, Sept. 1, 1835.

"You will perhaps be disappointed at my speech at our own anniversary. From one of the other brethren, you will hear the reason why I said no more on that occasion; and to another of them I will send an account of the Manchester meeting. Upwards of £3000 was collected there! I am now in Sidmouth, and attended a public meeting last night in the assembly room. This is a very laborious work. I preached thrice on the Sabbath, spoke on Monday evening, and again last night. I am now going to a public breakfast. At eleven o'clock, I am to be six miles hence to speak at a Bible meeting; and, in the evening, I am to attend a third meeting. I am almost worn out. I have not had one Sabbath disengaged since my arrival. The Directors have agreed to allow an annual visit to New South Wales; and, in all probability we shall return in a nice 150-ton ship of our own, that will be entirely devoted to missionary purposes. A high school, and many other objects, are at present kept in abeyance. We have had many consultations respecting these things; but I have been travelling so much, I have not had time to meet the Directors

on any subject whatever for the last seven months. I have now run away from Cornwall; but they have sent letters that I must go there. I expect to be at their meeting on Tuesday, and stay through the week. After this, I go for six or eight weeks into Scotland, and from thence to Hampshire. This will occupy me up to Christmas. I shall then lie by *all* the winter, which is until the 1st of February. It is impossible to evade such engagements. I fear it will be twelve or eighteen months before we can return, as I must prepare other books, get my voyages printed, etc. Be assured that all the success which has hitherto attended me, and all the kindness of friends, has not in the least abated my affection for any of you, or for the mission in which I have so long labored; and nothing ever will. I pray that God may grant me his gracious assistance in my future proceedings."

The reference in the preceeding extract to Mr. Williams's intention of printing his missionary voyages naturally brings that subject under notice. Having been importuned by numerous friends upon whose judgment he could rely, he resolved, as early as possible, to publish the most important events of his personal history. With a view to this object, he repeatedly endeavored to obtain a temporary release from public engagements; and the officers of the Society were most willing to meet his wishes. But their united efforts were vain. So numerous and urgent were the importunities of ministers and missionary auxiliaries in various parts of the country, that he found it impossible, except by a stern resistance, the most contrary to his character, to resist appeals, prompted as these were by the kindest feelings, and the purest motives. He, therefore, yielded to successive solicitations, hoping, and almost resolving, that each one should be the last, until eighteen months had passed, ere he could even begin this important, and to him most difficult undertaking. At length, however, finding that the pressure for his services were increased rather than diminished by all his previous compliances, and that, without some breathing time, he would be compelled to relinquish his design, the Directors kindly stood between him and his host of applicants; and, at the close of 1835, he obtained a brief respite. But this was barely sufficient to enable him to do more than form the plan of his future publication. Others were not parties to the agreement between himself and the Society; and he soon found the well meant attentions of private friendship, and the numerous applications to preach or to speak, nearly as distracting as those which had previously reached him through official channels. In these circumstances, his amiable facility of disposition was indulged almost to a fault, and he wanted the heroic but ne-

cessary resolution to resist his unmerciful besiegers. But he could do most things more easily than refuse a request, withstand the solicitation of Christian kindness, or say "No" to any urgent appeal for his assistance at missionary services. Yet amidst these distractions, he began and prosecuted a work, now classed amongst the choicest literary treasures of the church. Excepting a few detached days spent at the house of a friend, nothing but broken fragments, and many of them mere fractions of time could be secured for his object. Seldom, while at home, could Mr. Williams command a single hour of uninterrupted leisure. Visitors from town and country, or communications which required an immediate reply, were continually calling him from the work he had in hand. No one but an eye-witness can conceive of the trials of temper to which, under these circumstances, he was subjected by inconsiderate intruders; and, had he not been one of the most amiable of human beings, (and those who knew him well will not deem this description overdone,) their calls, often most unnecessary and inconsiderate, would have kept his mind in a state of fretfulness and fermentation, and thus have utterly unfitted him for literary labor. But the writer can testify, and what he now states is in the character of an observer, that, although frequently pained by the loss of time to him so peculiarly precious, his temper was unruffled by these sad interruptions. No visitor, however unwelcome, was ever met but with a smile. His kindness and courtesy at these seasons shone forth with peculiar brightness. He had not the heart to give intruders a significant hint that it was time to retire; and often, when they had withdrawn, he has resumed his work with a smiling countenance, and observed, "Well, I do hope that these good people will allow us to get through some day."

Under these circumstances, it may be deemed surprising that his narrative should have been composed at all: and still more so that it should have been completed in less time than is usually expended in the preparation of volumes of the same extent. But this may be explained. In the first place, the materials of the work were already familiar to its author, and many of its facts had been repeatedly used in his public addresses. But this would have availed him little, had not his diligence been remarkable, and the facility with which he could resume his work after interruption, and improve the shortest periods of time, been such as few possess. His jour-

nals also afforded him assistance; but only a small portion was copied from thence; the far greater part was either supplied from memory, or entirely re-written.

The previous history of this remarkable man has shown the reader that his early education was defective, and that his occupations subsequently to his departure from England were not such as to supply the deficiency, or form the habit of correct composition. Of this he was fully sensible, and it is probable that he would never have prepared the Missionary Enterprises, had the revision, as well as the supply of the materials of the volume rested solely with himself. But neither time, nor previous occupations, permitted him to do much beyond throwing off in haste the rough sketch, or the unfinished outline. Had he attempted more, it is probable that he would have accomplished nothing. Yet, although biographical fidelity demands the acknowledgment that assistance was given, it must not be supposed that it was such as to render the question of authorship in the least degree doubtful. In its main features and most essential elements, in fact, in everything which constitutes a claim to such an appropriation, the volume was, what it professes to be, his own. Such a statement would have been withheld, as altogether irrelevant and gratuitous, had it not been called for by rumors which required correction.

Early in 1836, after the brief and broken remission already referred to, Mr. Williams was again on the wing; and, from that time until his departure, few weeks passed, in which he did not fulfil five, or more frequently six public engagements. On each of these occasions, he seldom spoke for less time than an hour, and generally much longer; and although often weary, he seldom complained. These addresses, it cannot be supposed, differed very materially from each other. During his earlier visits, he studied variety much more than subsequently; and his reason for the change was, that he had discovered which of his numerous descriptions and anecdotes awakened the liveliest interest, and more effectively promoted his design. His memory, indeed, was an almost exhausted mine of precious ore; and, when the occasion demanded, he could break into new veins of thought, and produce before his hearers glittering gems of missionary intelligence, which until then, had never seen the light. But there were some portions of his history which he rarely omitted, because he had often tested their worth, and observed their influence. And

he was too wise, and too much concerned to produce useful impressions, to abstain from these valuable repetitions, merely to avoid the charge of sameness, or to secure for his statements the praise of novelty.

It may be supposed by those who never heard him, that the plan thus pursued by Mr. Williams must have acted injudiciously upon his own spirit, and have impaired the effect of his narratives; and this would appear the more probable, when it is added that there was as little variety in his words, as in the incidents themselves, which he employed on most public occasions. He exhibited the same facts in the same form; the figure seldom changed its drapery, or its adornments. This was the result, not of design, but of habit; and although some may suppose that it must have been unfavorable to impression, it was not so. To the close of his course of incessant public speaking in this country, he appeared to experience the same freshness of feeling, and to regard the scenes of missionary travel and occupation which he described, with the same glowing interest as at the first. And in all this there was nothing assumed. He was what he appeared to be. He felt fully as much as his manner seemed to indicate. He never did act a part, and never could. Most truly could he appropriate the words, "To say the same things unto you to me indeed is not grievous." He loved to tell his own tale of toils and triumphs, and every recital called up afresh his strongest and most sacred emotions. Frequently has he entered an assembly unstrung and almost worn down by the exhausting efforts of many previous days; but no sooner has he began to tell how God, by his providence and grace, opened a door of faith to the Gentiles, than he has lost his lassitude, and his elastic spirit has risen at once "to the height of the great argument."

Many causes contributed to the maintenance of this state of mind in Mr. Williams. One of these was his rooted conviction, that no facts could demonstrate more completely than those which he detailed, the providence of God, and the power of the Gospel; and every review of the scenes in which "the hand of the Lord hath wrought" with him, rekindled his ardor, and refreshed his heart: and no man perhaps, of all who heard him, knew so well, or perceived so clearly as he, the surpassing value of the events which he described. He had beheld the scenes of former desolation, in which the people whom his labors had blessed previously

dwelt. These were vividly present to his mind, and formed to his eye a dark back-ground, which made the fair and attractive sketches of missionary success which he pourtrayed, to stand in bold relief, and bright array. Every renovated spot, every Christian settlement in those islands amongst which he had voyaged and labored, *lived* in his memory. He saw their neat, white, shaded habitations stretching along the coral shore; their sanctuary rising above them; the school; the home of the Missionary, which he had often sat to tell of Jesus; and the swarthy natives engaged in various useful labors, or learning truths whereby they might be saved; and, whenever he recurred to this more than enchanted ground, a change came over his spirit, he seemed again to hear the welcome greeting of the grateful islanders, to observe with joy their advancing civilization and religious prosperity, and to realize afresh the very feeling which had gladdened his heart, when he actually stood in their midst. And the extent and accuracy of these impressions enabled him more adequately than others to estimate the value of missionary effort. It was indeed his calm conviction that, since the age of miracles, no events had displayed more than those which he described, the might and mercy of Jehovah; and, persuaded that every careful and Christian inquirer would, when he knew the truth, arrive at the same conclusion, he spake with sustained animation, and undiminished interest. Had his narrations possessed but little sterling worth, or had their successful delivery depended upon the extrinsic attractions of style or address, he could not have repeated them without weariness and satiety. So much friction would have soon worn off their gloss and tinsel; and both unatural effort and unusual skill would have been requisite to have procured for them so general a currency. But believing that his facts strikingly discovered the grace of God, established the truth of his promises, and must silence all objections to Christian missions, he was never weary of repeating them, for reasons similar to those which sustained the interest of the first messengers of the Gospel, when acting out the determination to know nothing among men, but Jesus Christ, and him crucified. These general causes concurred with the special interest he felt in the South Sea Mission, and his anxiety to awaken a corresponding feeling in others. For many years his aim had been the same;—to evangelize every island of the Pacific. This, we have seen, was the central object, and master principle of his soul.

And all the glowing zeal with which he regarded this splendid project of Christian beneficence, infused itself into the various representations, often as they were repeated, by which he sought to secure his design. Had his speeches consisted merely of abstract statement, eloquent illustration, or pleasant tales; had he, like an ordinary voyager, described the scenes through which he had passed, with no higher purpose than that of present gratification, the effect upon his own mind would have been essentially different. But, as every fact was, in his view, an incontrovertable proof of the Divine origin and unutterable importance of those blessings which his soul was burning to extend, he continued to feel with undiminished force, and to repeat with sustained interest, the wonderful incidents of his missionary life. To these explanations, it may be added, that Mr. Williams, except through inadvertence, or by express desire, rarely related the same things twice to the same people. And as he well knew with what wonder and delight his communications were heard for the first time, he naturally sympathized with the feelings which he was producing, and which, by their reaction upon himself, made him a participant in the general excitement.

The effect of Mr. Williams's missionary advocacy, though a distinct topic, is closely related to that which has now been noticed. This cause also contributed to sustain the tone and spring of his own mind. So striking were the evidences continually brought before him in conference, correspondence, and contributions, of the power of his addresses, that he could scarcely doubt, whenever he stood up in a large assembly, that he should again exert a similar beneficial influence. At public meetings, the interest with which he was heard was expressed by the usual noisy acclamations. These, however, were not the best proofs of his power. There were a few occasions, in which every recognized rule, and every feeling of decorum, demanded silence, when the people were moved by his breath "as the trees of the wood are moved by the wind;" and the deeply affected audience were compelled to give expression to emotions which could not endure restraint. An instance of this occurred at Bristol, and has been wisely placed on record by the Rev. Dr. Campbell.* "The fact," he truly observes, "was as honorable as it was remarkable, and there is no danger of its becoming a precedent. As an

* Missionary Farewell, p. 55.

eye and ear witness, I speak, having stood in the same pulpit in the Bristol Tabernacle, when this event occurred. When in the course of his sermon, he was detailing modestly and fervently the wonderful works of providence and grace, in connexion with his personal history and agency in the islands of the South, so stupendous were the events detailed, so surprising the changes wrought, so evidently and gloriously was the arm of the Lord displayed throughout, that the vast assembly, filled with delight and admiration, became unable to resist the overpowering excess of their emotions, and, in an instant, broke forth into a simultaneous burst of approbation!"

But scenes of this description, however striking and memorable, did not present a stronger demonstration of the power with which Mr. Williams spake, than other evidences, less marked and memorable by their rarity, but not less worthy of record. Wherever he went, it may be safely said, that he left the missionary feeling more fervent than he found it, and was frequently the instrument of not only increasing the amount of contributions to this cause, but the number of its contributors; and not a few, at the date of his visit to different parts of the kingdom, first enrolled themselves as supporters of Christian missions. Many proofs of these remarks will appear in the sequel, but the following extracts of letters to the Rev. J. Arundel, will indicate the ordinary effects of his public engagements.

Writing from Cheadle, August 23, 1834, he says, "A very considerable interest is excited in this neighborhood. I preached last night at Tean, and, although no collection was announced, such was the feeling awakened, that many persons came forward who were anxious to contribute. I have partly promised to attend missionary meetings both at Cheadle and Tean, for the people are awakened to the importance of the subject. I am truly thankful that my services meet with so much acceptance, and sincerely pray that the Lord may smile upon all our efforts to promote his glory among the heathen." "York, June 13, 1835. You will be gratified at hearing that we have had most delightful meetings at Hull. We enjoyed much of the presence of God, and a sweet spirit of deep piety pervaded all the meetings. The collections, I am told, surpass those of preceding years. This circumstance fills the hearts of the friends with delight, for they expected a considerable falling off, owing to numerous failures during the last month amongst the Hull merchants, several of whom were supporters of the missionary cause. At the breakfast, Mr. Stratten made an allusion to Mrs. Williams, when, immediately, the kind ladies requested that a bonnet might be passed round, and, in a few minutes, £20 were thrown into it. Such an

unexpected expression of kindness produced in our minds very powerful impressions. After this, a gentleman proposed that £200 per annum should be raised for the support of two missionaries at the Navigators, and offered £20, if nine others would unite with him. It was thought prudent by our chairman to check the impetuosity of the proceeding. Mr. Binney made some very judicious remarks on the subject, and it was ultimately agreed that, in addition to their usual contributions, a sum should be subscribed for supporting one missionary and his wife, and a committee of gentlemen was appointed to carry the resolution into effect. The ladies requested that Mrs. Williams would remain a day or two with them, that she might meet them for familiar conversation in reference to the mission, and I have no doubt but that, in consequence, some more efficient aid will be rendered to the good cause. It has been a most delightful season, and I trust that fruit will be produced to the glory of our Master. At Beverley and Market Weighton also, a similar spirit pervaded our meetings." Writing from Devonshire, in the August following, he says, "I have had hard work in this county, but I am thankful to find that an excellent impression has been produced. I hope it will be lasting, and the results answerable. I am now at Totness, on my way to Ashburton, where I expect to preach to-morrow. I have enjoyed the felicity of a ride in a cart this morning, and was only four hours travelling twelve miles! I am to re-embark at three o'clock, and to enjoy three hours more of jolting. We have had good meetings."

But of all the missionary journies which Mr. Williams undertook, none awakened greater anxiety, or produced a better influence than that to Scotland, in October and November, 1835. He thus writes from Glasgow, November 9th. "It is with feelings of gratitude I inform you, that a very considerable interest has been excited in all the places we have as yet visited. An unusual excitement has been produced in Glasgow. We had a crowded meeting; and, in addition to the collection at the doors, which was good, upwards of £100 was given at the table, and £30, or more, have been sent in this morning. Amongst other things, a gold watch was put into the plate. The people have called for another meeting to-night, which is to be held in Mr. Ewing's chapel. I expect that both Mr. Ewing's and Dr. Wardlaw's congregations will undertake to provide, educate, equip, and support a missionary each, and bear the expense of the voyage, if you will send him out. In that case, I should wish that our Society should take the New Hebrides, and the Secession Church, New Caledonia. Perhaps you will think that I am getting on at too rapid a rate, but since I have been in Glasgow and its neighborhood, I am convinced of its practicability. A lady has just sent £20, with a letter, stating that she will subscribe £10 annually, if nine others will make it £100."

In a similar strain, he again refers to the proceedings at Glasgow, in a letter dated Kilmarnock, Nov. 14th. "At an adjourned meeting, which the friends at Glasgow would have, Mr. Ewing's large chapel was crowded to excess. On this occasion, as on the Sabbath evening, many were unable to get in. At the close of the meeting, several additional subscriptions were presented. Dr. Wardlaw announced, that he had received during the day about £80 from mem-

bers of his congregation, for the purpose of supporting a missionary in connexion with our Society. Dr. Heugh stated that, in addition to what they were already doing, a few of his people had sent in their names for £50 per annum for another missionary in the South Seas. Mr. Ewing said, that his congregation intended to do the same, and Mr. King made a similar statement. Dr. Mitchell's brother, who was our chairman, stated that they had just paid off £2000 debt upon their chapel, but that this week, they should hold a meeting, and would not be behind their brethren in the good work. By the plan proposed, I think a more lively interest will be taken by each congregation in the missionary work, and an enlarged standard of contribution introduced. This has been shown at Glasgow, where several who subscribed but one guinea have raised the sum to ten. Drs. Heugh, Wardlaw, and others, think that if I could visit churches and congregations, as well as attend public meetings, a vast number might be induced to adopt the same plan.

"I am now at Kilmarnock. The meeting this evening was announced to be held in the Independent meeting-house; but, from the interest excited last night, it is thought to be far too small. The *drummers* are going round the town to inform the people that it will be held elsewhere."

At the close of his northern tour, Mr. Williams thus reviews the important engagements which had for several weeks so fully absorbed his time. "I am now at Dumfries, and expect to conclude my engagements in Scotland on Wednesday, (Dec. 2nd,) at Annan. I am happy to inform you, that my second visit to Glasgow, not only sustained, but deepened the interest excited by the first, so that on Friday night, my eighth or ninth public engagement in that city, Dr. Kidson's place of worship would not contain the crowd who sought admittance. These numerous services, however, in one place, are something like a *run* upon a bank; but, happily, I have hitherto found my resources unfailing, although I did not repeat the same things on any occasion except one, and that at the request of the people; and at the conclusion of the meetings, I had still 'stock in hand.' I desire to be truly humble and thankful. I went to Glasgow with some such feelings as those with which Paul went to Corinth, 'in weakness, and in fear, and in much trembling,' overawed by the names of the truly great and good men in whose places I was to officiate, and in whose presence I was to preach. But God has given me support; and I have had those whom I so much feared, following me night after night."

During this visit to Scotland, Mr. Williams was invited to confer with several influential ministers of the United Secession Church on the subject of forming a mission in the South Seas, which that important body could supply and support; and he engaged, as soon as practicable, to place native teachers on New Caledonia, who should prepare the way for missionaries sent by themselves. To cover the expenses of this introductory visit, £300 was placed at Mr. Williams's disposal; and, although this design was unac-

complished when he fell a sacrifice on his way to its shores, a mission has now been auspiciously commenced at New Caledonia; and it is hoped, that the same honored brethren will regard that important isle as the chosen sphere of their missionary labors, and will speedily see there the accomplishment of their benevolent designs.

The preceding extracts sufficiently indicate the ordinary impressions produced by Mr. Williams's public addresses. It is, therefore, unnecessary to multiply them. Nor would it be allowable to fill these pages with lengthened quotations from the addresses themselves. But a single specimen of his platform style and a brief reference to his elocution are requisite to complete this part of his history, and to enable those who never heard his voice to form a more definite conception of the means by which effects so important were produced. The address, from which we select the following passages, opens with a theme upon which Mr. Williams always spoke *con amore:* the operation of Divine Providence in preparing the way and promoting the spread of the Gospel. This topic was illustrated first from the history of the early Christian preachers, and then from the discovery of the most important groups of the South Sea Islands, just prior to the time when British Christians were awakening to a sense of their obligation to diffuse evangelical light: thus rendering commercial enterprise and scientific research undesignedly subservient to the purposes of Divine benevolence. After describing the interesting circumstances which marked the formation of the Tahitian mission, and the introduction of Christianity into Raiatea, he thus proceeds: —

"I will now briefly notice a few of the advantages which have been conferred upon that people by missionary labors. And I think I cannot do this better than by giving an account of one of their missionary meetings at which I was present. It was on one of those cloudless mornings so frequent in the Pacific, just when the sun was gilding the eastern sky with his rising glory, that the people were assembling in multitudes to supplicate the Divine blessing upon the proceedings of the day. A day thus commenced could not be otherwise than interesting. At midday, a multitude, not less numerous than that I have the honor of addressing,* assembled; and not having a house large enough to contain them, we adjourned to an adjoining grove of cocoa-nut trees. Picture to your imagination, Sir, a multitude thus assembled, shielded from the piercing rays of a

*This was addressed to a crowded audience at Exeter Hall.

tropical sun, by the entwining plumes of the cocoa-nut tree, whose tall cylindrical trunks gave it the appearance of a sublime rustic cathedral, reared by the hand of an Almighty architect. The king, with his consort and family, surrounded by the chiefs and nobles, dressed in their splendid native costume, were seated near to our esteemed brother, Nott, who was standing upon a tub; for we are not particular whether on a tub or in a pulpit, if we may but tell the simple but wonderful story of God's having loved the world. Mr. Nott had addressed the people about half an hour, when the king said, *Atira e Noti*, 'Mr. Nott, that will do: leave off.' Mr. Nott proceeded a few minutes longer with his address, when Pomare repeated the injunction, 'That will do: let me speak now.' Mr. Nott received the admonition; when the king arose, and, in a most powerful address, contrasted the advantages of their present condition with their former heathenish state. He told them to whom they were indebted for these blessings, and showed how the people of England raised funds to spread the Gospel over heathen countries; and then concluded by saying, 'We have no money, but we have pigs, cocoa-nuts, and arrow-root, with which we can buy money; and I propose that we should form a society, which we may call *The Tahitian Society for causing the Word of God to grow.* All who agree in this proposition will hold up their hands.' In a moment, a forest of naked arms was extended in the air,—arms that had scarcely ever been lifted up before, except to inflict the blow of death upon some devoted enemy. The people then returned to their homes to carry into execution the proposition of the chief; but I must state that the chief impressed it earnestly, I might say six times, that it must *be entirely voluntary.* They immediately commenced making cocoa-nut oil; and, in a short time, a ship-load was sent to England, which was sold, after all expenses were paid, for the sum of £1400; and this being the first cargo imported into this country from those islands, His Majesty was graciously pleased to remit the duty upon it, which increased its value by £400. It is thus I desire to see kings become nursing fathers and queens nursing mothers to the church. I would just remark that this chieftain, some years ago, was one of the most savage despots upon the face of the earth; and, had it not been for a cloud that was very distressingly shed over his closing years, he would have been one of the most illustrious monuments of the power of the Gospel the world ever beheld. It may be interesting to some to know that, in his dying moments, he gave three specific charges: 1st, to maintain the laws:—2nd, to be kind to the missionaries:—3rd, to lay fast hold on the Gospel."

The speaker then appealed to philanthropists, merchants, ship-owners, and British seamen, in behalf of an institution to which they were so heavily indebted; and, having presented a copy of the recently printed Rarotonga New Testament to the chairman, and referred to his own discovery of that island, he thus closed his address. "I found the people in whose language this book is now printed, all heathens; I left them all Christians. I found them with idols and maraes. These I left in ruins, but their place was supplied by three spacious and substantial places of Christian worship, in one of which a congregation of 3000 assembles every Sabbath day. I found them without a written language; I left them reading in

their own tongue the wonderful works of God; and the last intelligence I have received informs me that, in one of the schools, there were 1034 children on the morning the letter was written.

"In conclusion, I would observe that the work of the Society in the South Seas is not yet completed. There are still a number of large islands unblessed with the Gospel, and I trust the Society will not cease its labors, until every island upon which the tropical sun darts his piercing rays, shall be cheered and illumined still more by the possession of the light of Divine truth; till their verdant valleys, ever-green hills, and cloud-capped mountains shall be rendered still more interesting by the overspreading influence of the best ever-green of all — the everlasting Gospel; nor until the world, in its length and its breadth, instead of being a theatre on which men should prepare themselves by crime for eternal condemnation, should become one universal temple to the living God, in which the children of men should learn the anthem of the blest above, and be made meet to unite with myriads of redeemed spirits in celebrating the jubilee of a ransomed world."

Mr. Williams's appearance, voice, and action, were in admirable keeping with his character and communications. His form and face while quiescent might have impressed a stranger with the belief that his delivery would be dull and sombre. But these first and false impressions were soon corrected. No sooner had he commenced his tale, than the tones of his voice, and the mild glow of his countenance, showed the existence of central heat and vital action. His utterance was altogether free from any offensive mannerism. Its most obvious peculiarity was a singular kind of abruptness, or rather a short method of articulating words and dividing sentences, which had most probably been acquired from his familiarity with the Tahitian, which, although abounding in vowel and liquid sounds, is full of breaks. Those who remember his pronunciation of the name "Aitutaki," will readily recall this marked, though not disagreeable singularity. His voice itself was full and sonorous. In compass it was equal to the largest public assembly he was called to address, and it was never requisite for him to strain it. His action was sparing, and though not graceful, it detracted nothing from the weight of his addresses, and showed by its very negligence that his mind was intent upon something better. Speaking generally, it may be said that throughout his elocution nature prevailed. It was without art or effort, and was characterized by manly strength and dignified simplicity. Although grave, Mr. W. was far from being heavy, and while temperate, he was never tame. His address was indeed more equable than an elocutionist would

have approved, but it was too instinct with spirit and life to be monotonous. There was as much evidence of the prevalence of a vital influence in his tones and gestures, as there is of the sun's genial power in the springing crops and bursting bud. And there was no one but saw his sincerity. All perceived that his object was to convey impressions and transfuse feelings from his own mind into the minds of his auditors. In the facts narrated and the obligations enforced, he himself felt the deepest interest, and this shone through his inartificial and transparent delivery. To this his earnest desire to convince and persuade imparted its own spirit; and the animation thus inspired was not a flickering light on the surface, but a fire radiating from the soul; the animation of sentiment more than of sound; of a smiling garden rather than of a noisy factory. Hence, though never vehement, he was never dull. Sweeping bursts of passion, indeed, were not accordant with his nature. In the serene and sunny region of his mind, the thunder-cloud was seldom seen, and storms were never heard. His speech rather resembled the translucent and gentle stream, ruffled by the refreshing breeze and broken by interposing rocks, than the crested and bursting billow. A censor might readily have shown that some of his gestures and intonations violated oratorical rules, but nothing could prove more certainly his freedom from all that was worthy of grave censure, than the fact that those who heard him were too much interested in his communications to criticise the vehicle in which they were conveyed. And, indeed, throughout, his elocution was more remarkable for the absence of striking blemishes than for the presence of unusual beauties. It was the natural manner of a man who had a weighty business in hand, and who was anxious to conduct that business to a successful termination. Every one knew and *felt* his aim, and so clear was the impress of truth on his narrations, so bright the beamings of benevolence in his countenance, so sound and simple his speech, so self-evidencing the arguments which he employed, that the sceptical were silenced, the reflecting satisfied, foes to missions converted into friends, and its friends excited to increased zeal; and while the thoughtless were captivated and the young delighted with his stirring tales, the senator and the merchant were convinced that the welfare of civilized and of savage men were associated; and that patriotism and policy, no less than Christianity and benevolence, required the support of missions.

The warm welcome with which Mr. Williams was greeted whenever he appeared in public, and the generous response already made to his appeals, encouraged the hope that the pecuniary difficulties which had hitherto prevented the Directors from acceding to those proposals for extending the sphere and increasing the efficiency of the South Sea Mission, which he laid before them shortly after his arrival in England, might be removed by his own exertions. Sustained by their approval, he therefore began to present to the public some of the plans, by which he designed permanently to benefit the missions, and widely to diffuse the Gospel in the South Seas. All, however, did not sanction these schemes. While commending his zeal, some cordial supporters of the Society questioned the wisdom, and others predicted the failure of the objects upon which he had set his heart. But the result proved that he had not in this, any more than in his former efforts to bless the inhabitants of Polynesia, miscalculated his power, or allowed his fervid zeal to over-rate the generosity of the Christian public. And although his most important design, the obtaining of a missionary ship, was deferred, for reasons which will shortly appear, appeals for a college and a high school were early made, and in a short time, and with little effort on his part, the spontaneous and munificent offerings which were placed at his disposal exceeded the amount required, and clearly discovered the estimate in which his character was held. Of this, the subjoined letter, dated Liverpool, August 20, 1836, will present a single, though by no means a singular illustration.

'I thank you exceedingly for the information given to me of the benefit derived from my discourse at ———. I can assure you that the information, pleasing as it is, has caused me to humble myself before God. Wherever I go, a blessing seems to attend me, and I have such a sense of my own unworthiness that I cannot hear of the effects of my labors without feeling the immensity of my obligations to Him who is thus smiling upon them in every part of the world. I take it as an earnest that God has still a great work for me to do, and I hope that my future life will be more than ever consecrated to his service.

"Our meetings at Liverpool have been of the most gratifying description. The Caffre chief and the converted Hottentot excited considerable interest. It was near ten o'clock before I was called upon to speak. However, I was graciously assisted; and, although when I arose the people were rather restless, after the first few sentences they sat down, and listened with interest till nearly eleven

o'clock. It is supposed that full two thousand people were present. At the conclusion of the meeting, one Quaker gentleman gave £1000; another £100; another gentleman £150; besides several other sums of different amounts. In the course of my address at the breakfast meeting, I spoke of the importance of native agency, and stated that, on my return to the South Seas, one of my first efforts would be to establish a college for the education of our native missionaries, and gave some little outline of my plan, and said that I should want a hundred pounds or so to set me going. A Quaker friend arose, and said he hoped I should not leave the room before I was assured that the hundred pounds were ready, and, in about three minutes, £123 were presented to me, besides £50 per annum by one gentleman for carrying on the great work by native agency. Thus you see, my dear friend, what God is doing by me. Pray that I may be kept humble, preserved from all evil, and made faithful unto death."

As additional means of advancing his object, and drawing the attention of literary and scientific men to the value of missionary labors in the South Seas, Mr. Williams delivered two or three lectures at several of the principal towns in the country, on the geography, formation, natural history, traditions, usages, government, language, and social state of the islands. The project was well conceived; and, so far as he had the opportunity of executing it, which, in consequence of the pressure of other engagements, was but limited, the result fully justified his anticipations. At Bristol, Bath, Manchester, Sheffield, and elsewhere, these lectures were listened to with great interest, and liberal sums were obtained from those who heard them, every farthing of which was devoted to missionary designs.

During the remainder of the year 1836, and until the spring of 1837, Mr. Williams's life presented but few features which materially differ from those already described. To his home, he was almost a stranger; and, consequently, at this period, his history is marked by few features of domestic interest. To him, indeed, it was a lamentation that he could devote so little time to those whom he most tenderly loved; but, constrained by the noblest motives, he submitted without complaint to this privation. While thus occupied in pleading for missions, he was cheered not merely by the Christian kindness of those whom he visited, but by the reception of numerous, and many of them most satisfactory letters from his brethren in the South Seas. And, as the scenes and successes which some of these communications describe were closely connected with Mr. Williams's precious labors, a few brief extracts will not be inappropriate in this place.

From Raiatea, the accounts were of a mixed character. Shortly after Mr. and Mrs. Williams had sailed for England, Mr. and Mrs. Loxton arrived there, and commenced their labors under the most pleasing auspices. But, in three months from their arrival, this devoted missionary was numbered with the dead; and Raiatea once more left destitute. For a time, after this serious loss, the state of things was far from satisfactory. The younger Tamatoa did not walk in the steps of his excellent parent, and his excesses relaxed the bonds of society, and gave sanction to vice. But later intelligence was more gratifying. "Tamatoa," writes Mr. Simpson, "has become quite a different man, and is zealous for the execution of the laws. Peace prevails throughout the islands." "I was at Raiatea," adds Mr. Barff,* "four months last year at different times. Ardent spirits are now abolished. Raiatea and Tahaa are rising fast to their former standing; and will, I doubt not, be more stedfast than before"

From Samoa the intelligence was still more satisfactory. In 1834, not long after Mr. Williams's departure, Messrs. Barff and Buzacott had paid a visit to that group, and transmitted a journal which delightfully proved the progress which Christianity was making amongst its inhabitants, and fulfilled the prophetic declaration, "The isles shall wait for thy law." This, with the appointment of six European missionaries for these important islands, and their gratifying reception, created in Mr. Williams the most sacred delight.

Nor was he less refreshed by the communications from Rarotonga. These presented much to gratify, nothing to discourage him. The following passages were, amongst others, read and repeated with peculiar emotion.

In December 1834, Mr. Buzacott writes: "I am happy to inform you that the religious excitement which commenced while you were with us continues; and, though we have been disappointed in some instances, yet, in many respects, our most sanguine expectations have been more than realized. We have formed a new church at Arorangi. All the members continue stedfast, and their zeal in endeavoring to do others good is delightful. Seven candidates now stand proposed for church fellowship." Shortly after this, Jan. 1835, Mr. Pitman says, "During the last six months, we have had great accessions to our classes here, and things are wearing a more pleasing aspect than I have ever seen. This, dear brother, is a cause of mutual joy. We

* March 15, 1836.

have also had additions to our church,—six now stand proposed for admission. We have a great many inquirers, who appear to have been impressed under the word in our 'troublous times.' Then, we were sowing in tears; now, we are reaping with joy. Our school continues to prosper. We have frequently above 1000 children in attendance here, and at Titakaveka nearly 500. The change at our outstation is truly astonishing. In every department of labor, we are much encouraged. There is a great spirit of inquiry amongst chiefs and people, and many profess to be seriously impressed under the word. Our chapels are crowded to excess. We have not, I should think, far short of 3000 in the house of God every Sabbath morning. *Tupe* (the judge) is still very active. He is of great assistance to me. He has but little, very little to do in his official capacity; but he is useful in our classes, and much respected. Some of our school lads have joined the classes, and I do hope that a few are seeking the Lord in sincerity."

But in addition to the pleasure derived from the general prosperity of this, to him most interesting people, Mr. Williams felt especial satisfaction in being able to transmit to them the Gospels, and several useful works which had been printed under his revision in this country; and in return to receive the following acknowledgments:—

"It is impossible," writes Mr. Pitman, "to describe the joy which your letter afforded us, more especially as it was accompanied with such a treasure as the Gospels, tracts, slates, etc. A thousand thanks to you dear brother, for your unremitted exertions to supply the craving desires of this people. Oh! it would have filled your soul with delight to have seen with what extasy this best of boons was received by them. In whatever part of the island we travel, we see those who have been so fortunate as to procure the Gospels, carrying them in their hands. In all their journies, whatever else they may omit, they never forget their book. Now we begin to taste the sweets of our past toils and trials. No sooner is a book in their dialect placed in their hands than numbers of them can immediately read it. I trust the reading of this portion of God's word will be blessed to hundreds of the people. When I read in your interesting letter, that we may soon expect 5000 New Testaments in the Rarotongan dialect, I can hardly believe it a reality. I have read and repeated the contents of your letter to the people. They are highly delighted. We shall welcome these books to Rarotonga with more joy than boxes of gold and silver. Had you accomplished in England nothing more than this, you would have rendered the cause of the Redeemer an incalculable service. The tracts are truly valuable. The moment they were put into the hands of the children, down they sat, and commenced reading; and those who had not succeeded in getting one would crowd around to listen to its contents. When I go into the schools all eyes are fixed upon me to see if I had not a bundle of books under my arm. Some, who were absentees when I made the distribution, follow me wherever I go, begging hard for a book. You would have been pleased to have seen the amazement of the first into whose hands

I put the Gospels. Pa is reading day and night. Poor Tupe cannot make out much, as his eyes begin to fail; but his wife and all his children can read, and, while at home, he gives them no rest from reading. This is quite a new era in our mission. Never was there such a prospect of usefulness. The Lord is raising up native assistants, and two or three who have lately applied for church-fellowship profess to have been convinced of sin by the discourses of Maratu. There is still a very great spirit of inquiry and concern. You say it will be twelve months ere you return. I am not sorry for that. Glad as we should be to see you, we would willingly spare you a year or two longer, to prepare such useful works for this people.

Mr. Buzacott adds:—

"I cannot wish you a greater earthly reward than to come and see some of your books distributed amongst the Rarotongans, and to perceive how many of them prize these gifts as an inestimable treasure.

Amidst the pressure of his public engagements, and by the most sedulous economy and improvement of time, Mr. Williams was enabled, early in 1827, to place the first sheets of his narrative in the printer's hands; and the writer is enabled to describe, from personal observation, the state of mind with which he adventured upon the uncertain sea of authorship. To mere literary ambition he was an entire stranger; and its absence preserved him from the restless and painful anxiety respecting the critical judgments which might be pronounced, or the general estimate formed of the mere execution of his volume. At the same time, he was naturally solicitous that what he had written might be favorably received, and widely circulated. And he believed that this would be the result. The same strong confidence which had prompted him to undertake, and had enabled him to accomplish, so many other difficult achievements, was still apparent. Conscious of a sincere desire to promote the cause of God by this publication, he undertook it without the slightest misgiving. And he never dreamed of a failure. Indeed his own anticipations, though fully realized, far exceeded those of his friends. He believed that his book would not merely command a large circulation, but make an unprecedented impression in favor of missions. Often during its preparation would he say, "I am sure that if we can but get the public to consider these facts, they *must tell*;" and once and again he repeated his conviction that, if he could induce men of rank and science, with the merchants and ship-owners of Britain to ponder over its pages, they would no longer occupy neutral ground in the

great contest with heathenism. Nor was he less assured of gaining their attention than of rewarding it when it had been drawn to the subject. He was strongly impressed with the belief that they were not in general hostile to missions; that their apparent indifference was simply the result of inattention, and that such inattention was the natural consequence of the omission of suitable means for bringing the subject fairly under their consideration. *How* to accomplish this desirable object was with him a question of deep interest, and one upon which he frequently conversed; but that it might be done, that it ought to be done, and that he would at least attempt it, were points upon which his opinions were formed some time prior to the publication of his volume.

Those who did not know the "simplicity and godly sincerity" of John Williams's character, might suppose that the anticipations in which he thus indulged were merely the vain presentiments of a sanguine and speculative mind. But all who were privileged with his friendship, will require no evidence in disproof of such unfounded imaginations. His confidence rested upon a widely different basis. It was produced by a just estimate of the information which he could supply, by extensive observation of the influence which it had already exerted, and by the assurance, not of flattering, but of faithful friends.

In April, 1837, the volume, by which Mr. Williams hoped to accomplish more for the missionary cause than he had previously effected, was issued from the press. It was entitled "A Narrative of Missionary Enterprises in the South Sea Islands, with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants." It was dedicated by permission to the king, and was first published in a handsome octavo at the price of twelve shillings. Prior to this, he had, in a great measure, matured the plan by which he proposed to push its circulation into those circles where hitherto little interest had been awakened in the most important movement of our age. In the anticipation of this attempt, the appeal to merchants, ship-owners, philosophers, nobles, and statesmen, with which the volume is closed, as well as a portion of the preface, were specially prepared, and he resolved forthwith to present a copy to several of the individuals most distinguished by their station or attainments, accompanied by a letter, calling their attention to the facts which it con-

tained, and to some important conclusions founded upon them. But as the object he had in view was not private, he deemed it proper, in the first instance, to solicit the advice and co-operation of the Directors of the Society, and immediately on the publication of his volume, addressed the following request to the Rev. J. Arundel:—

"Will you do me the favor of presenting the accompanying copy of the Missionary Narrative to the chairman of the board, and also of submitting the following proposition to the consideration of the Directors?

"It has been a matter of deep regret that so few of our nobility and gentry have evinced any interest in the cause of missions, and also that so few attempts have been made to bring the great work under their notice. Were it not that I am about to leave England, I should submit some plans for the purpose of attempting to effect this important object. But as this will not be possible, I would beg to propose that a number of noblemen be selected, say a hundred, and that I be allowed to send to each a copy of the 'Missionary Enterprises,' with a respectful letter from myself, inviting their attention to the great work.

"I am fully aware that the proposition is novel, but I think the experiment is worthy of a trial. It can do no harm; it may do much good; and, if it succeed but in one instance, I should regard it with pleasure. And even should it fail altogether, I would fail in a great and good object, rather than not attempt its accomplishment, for the Master whom we serve will say, 'It is well that it was in thine heart.'

"Should this proposition meet with the approbation of the Directors, I shall feel happy in consulting with the Secretaries, or with any other gentleman whom the board may appoint."

The Directors fully concurred in the proposal of their zealous Missionary; and, having ordered a hundred copies of the work, placed fifty of them at his disposal for the purpose of distribution. Thus sanctioned, he lost no time in executing the novel project; and, having obtained a list of the names of noblemen and others, whose public position or private excellence warranted the expectation that they would give its pages a perusal, and consider the subject thus, in many cases for the first time, submitted to their attention, he transmitted to each of them a copy.

The letters which accompanied these volumes, besides containing a concise explanation of the leading objects, and a general reference to the great success of the South Sea Missions, called more particular regard to some specific aspect of the evangelical enterprise, in which the individuals addressed would be most likely, from their station, habits of

life, or the class of subjects which had principally occupied their attention, to feel a peculiar interest. Numerous copies of these communications are now lying before the writer; and did the limits of this volume permit, most of them might be inserted, as evidence of the admirable skill with which he, whose life had been passed amidst savage or semi-civilized people, could adapt himself to altered circumstances, and reach the minds of men most exalted by their position or powers, with as much ease as he had previously wrought upon the untutored tribes of Polynesia. But although a great number of these letters cannot be admitted, the following specimens will sufficiently indicate their general character, and account for the respectful, and, in many instances, munificent response with which they were honored.

To Her Royal Highness the Duchess of Kent.

"May it please your Royal Highness,

"In requesting your Royal Highness to accept the accompanying copy of my 'Missionary Enterprises,' I avail myself of the opportunity of begging permission to be allowed also to present one to your august daughter, the Princess Victoria. I beg to assure your Royal Highness, that I have no object in view, but to bring the great work in which I have been engaged, under the notice of your Royal Highness and the Princess; for it must impart joy to every benevolent mind to know that, by the blessing of God upon the religious efforts of British Christians, upwards of three hundred thousand of deplorably ignorant and savage barbarians, inhabiting the beautiful isles of the Pacific, have been delivered from a dark, debasing, and sanguinary idolatry, and are now enjoying the civilizing influence, the domestic happiness, and the spiritual blessings, which Christianity imparts. In the island of Rarotonga, which I discovered in 1823, there are upwards of three thousand children under Christian instruction daily; not a vestige of idolatry remains; their language has been reduced to system, and the Scriptures, with other books, have been translated. But this is only one of nearly a hundred islands to which similar blessings have been conveyed, the particulars of which will be found in the accompanying volumes. The useful arts also have been introduced; British manufactures are now sold to a very great extent; and the shipping and crews of our country find harbors and homes.

"I feel that I have to cast myself upon the indulgent kindness of your Royal Highness for the liberty I have thus taken; but I beg again to assure your Royal Highness that I am prompted only by a desire to bring the great enterprise of mercy, which is now carried on in the world with so much success, under the notice of your Royal Highness; for I am persuaded that a want of information alone prevents royal personages and the nobility from countenancing and supporting efforts, which must commend themselves to every reflecting and benevolent mind.

"May I be permitted to beg that your Royal Highness will allow your beloved and august daughter to honor the volume with a perusal. I flatter myself that it will afford both interest and information, and I am not aware that there is a sentence in the volume, to which a pious and intelligent mind can object.

"I have the honor to be, etc.

"J. WILLIAMS."

To Lord Brougham.

"My Lord,

"In taking the liberty of requesting your Lordship to accept a copy of a work I have recently published, I would beg most respectfully and most earnestly to call your attention to the subject of which it treats. I cannot expect that your Lordship will find time to peruse the volume, but, by glancing at the chapter of contents, and referring to one or two parts, your Lordship will perceive that the power of Christianity to tame the most ferocious, and to elevate the most degraded portions of the human family, is fully established.

"It must have been apparent to your Lordship's reflecting mind, that Christian missions are destined to exert a vast and powerful influence upon the civil, intellectual, and moral interests of our world. That your Lordship is aware how much the abolition of cursed slavery has been accelerated by the missionary enterprise is evident by your Lordship's noble and imperishable defence of the missionary Smith; while the amazing movement of mind in British India consequent upon the diffusion of knowledge; the altered position of the tribes of South Africa, by being recognized as a free people; together with the conversion and subsequent civilization of three hundred thousand pagan savages, in the isles of the Pacific, are effects too great and striking to allow your Lordship's mind to regard the cause in which they originated as unimportant either to the philanthropist, the merchant, or the statesman. As a warm and undeviating friend of education, it will be gratifying to your Lordship to know that, in one small island of the Pacific, we have upwards of three thousand children under instruction, and that this is only one island out of nearly a hundred, to which the blessings of civilization and Christianity have been conveyed. That so few of the nobility and gentry countenance and assist in this work of mercy is a matter of deep surprise and regret. I am not aware, my Lord, that there is a single tribe of the human family that is indebted to the nobility of England for its intellectual or moral elevation. I think, my Lord, that this must arise from the circumstance that the subject has not been brought properly under their notice. My Lord, I venerate science; but the voyages of Parry, Ross, and all their predecessors, to all benevolent purposes, have been 'the baseless fabric of a vision,' for they have left the wretched Esquimaux as ignorant and wretched as they found them; whereas the efforts of Christian enterprise create a superstructure upon which the eye of benevolence can gaze with delight, and which will be as enduring as eternity. This superstructure is the overthrow of dark and debasing idolatries, the translation of the sacred Scriptures into languages previously unwritten, and the personal and social elevation of whole communities. High,

my Lord, as you stand in public estimation, to countenance openly and liberally the cause for which I plead, would add to your elevation; and, splendid as your talents are, it would add to their lustre; for the conquests of benevolence over human misery, and the triumphs of truth over error and superstition, are of such a character, that to be instrumental in any way in effecting them, confers greater dignity upon the highest rank, and throws a halo around the most brilliant talents.

"I feel, my Lord, that I am taking a great liberty, but I am encouraged by the conviction, that I am addressing an individual who will candidly consider the claims of truth.

"I have the honor to be, etc.,

"J. WILLIAMS."

"P. S. May I be allowed to add, that there is a large nation of Polynesian negroes inhabiting nearly three hundred islands, of which but little is known, except that the islands are numerous and beautiful, and that the inhabitants are several millions in number, and exceedingly savage; and that these islands, and several millions of the family of man, remain a blank and a blot in the world of commerce, of science, and of humanity. I purpose, my Lord, leaving England again with a design to attempt the introduction of Christianity, with all its train of blessings, among the people. Should the benevolent project commend itself to your Lordship's approbation, I should feel honored by a communication from your Lordship."

The result of these appeals is well known. Numerous replies expressed the high approval with which Mr. Williams's volume had been read; some of the distinguished persons requested an interview, and others transmitted a handsome donation. The following answers, selected from many of a similar character, will sufficiently show the wisdom and importance of the step which he had taken. But the influence of this part of his endeavors to promote the cause of God, was not confined to the class whom he had addressed. Very many in other walks of life were induced in consequence to consider the subject, and the previous friends of missions, with the devoted Missionary himself, derived much additional stimulus from this successful effort to interest the wealthy and the noble in the sacred cause of the world's evangelization. For these reasons, the novel movement demands a prominent place in the records of Mr. Williams's life, and the following letters may be strictly considered as a part of his personal history. Most of the names are suppressed; for, although these would add considerably to the interest of the communications, as all the writers are known and honored, the insertion of their titles will suffice to accomplish the object in view, and anything beyond this, in what were merely

private communications, would be unauthorized and unwarrantable. They are arranged in the order of their dates.

From Sir Herbert Taylor, Bart.

"Sir Herbert Taylor presents his compliments to the Rev. J. Williams, and begs to acquaint him, in reply to his letter of the 29th ult., that, if he will send his work to him at St. James's Palace, he will take the earliest opportunity of presenting it to his Majesty.

"Windsor Castle, May 1, 1837."

"Sir Herbert Taylor presents his compliments to the Rev. J. Williams, and has had the honor to receive and to submit his note of the 10th instant to the king, also to present to his Majesty the accompanying volume, containing the interesting narrative of the Missionary Enterprises, and his translation of the Testament into the language of one of the islands in the Pacific Ocean, which he discovered in 1823. They have been very graciously received by the king, who ordered Sir Herbert Taylor to thank the Rev. J. Williams for them, and his Majesty was much gratified by the information communicated with respect to the actual enlightened state of those islands in general.

"Windsor Castle, May 14th, 1837."

From Sir John Conroy, Bart.

"Sir John Conroy is commanded by the Duchess of Kent, to acquaint the Rev. Mr. Williams that the two books his attention led him to send her and the Princess Victoria, were received by their Royal Highnesses with great interest.

"Kensington Palace, 3rd June, 1837."

From Capt. Lord ———.

"Sir,

"I beg you to accept my thanks for the present of your work on the South Sea Islands; it is an interesting subject, and I will take every opportunity of mentioning its value and truth to persons who I think take an interest in missionary undertakings in that quarter of the world. I am happy to say your book had been mentioned to me by two persons whose opinions I value, before I had the pleasure of receiving it: they spoke highly of its merits. Allow me to subscribe myself,

"Your obliged and faithful servant.'

From the Hon. Capt. ———.

"My dear Sir,

"Pray allow me to thank you most sincerely for the honor and obligation you have conferred upon me by presenting a copy of your deeply interesting and most valuable account of your Missionary Enterprises. Having carefully read it through, I have lent the work to the Countess of ———, who will show it to her father, the Bishop of ———, to her husband's father, the Marquis of ———, and to other influential persons of high character. That you may be

blessed with the utmost success, and that you may return again to your native land in health, is the hearty prayer of

"Your admirer and very faithful friend."

From the Bishop of ———.

"Rev. Sir,

"Permit me to return my best thanks for the handsome volume you have sent me upon that highly interesting subject, the progress of the Gospel in the islands of the South Seas; which, without exaggeration, we may term the most striking work of Divine grace since the apostolic times. I cannot but think you privileged in being allowed, not only to witness such a work, but to bear a large part in it; and I trust that, in your return to that sphere of Christian enterprise, you will be permitted to carry into execution the two important objects which remain to be accomplished, in order to give completeness and permanency (as far as human measures can avail) to the establishment of Christianity throughout the islands. I am much pleased (though I little expected it) by the thought that my name (or at least my title) will become known in Polynesia through the medium of 'the Sinner's Friend.'

"I beg to assure you of my sincere prayers for a Divine blessing upon your self-denying labors, and remain, Rev. Sir,

"Your faithful and obliged servant."

From the Earl of ———.

"Dear Sir,

"I have already thanked you for sending me a copy of your work, but must now thank you, as I hope I heartily thanked God, for the interesting information. I can truly say I have never read any account more likely to gain support for the cause of missions. I feel, therefore, most anxious to promote its circulation, and shall feel much obliged to you, if you would direct your publisher to send twenty copies to the address undermentioned. I will send him or you a cheque for the amount, and intend selling the books for the benefit of the London Missionary Society.

"With the earnest wish that God may continue to bless your labors amongst those interesting islanders,

"I am, dear Sir, very sincerely yours."

From the Earl of ———.

"Dear Sir,

"I feel truly obliged to you for your valuable present of the Narrative of your missionary labors. The very interesting account which I had the pleasure of hearing from your lips at the meeting of the Bible Society to which you allude, induces me to anticipate much gratification and profit from the perusal of your volume, and I will not fail to recommend it to the perusal of my friends.

"Wishing you ample success in the very arduous service upon which you are about to enter,

"I am, dear Sir," etc.

From the Duke of ———.

"Sir,

"I would not write to thank you for the very interesting book you have sent me till I had finished its perusal; it has given me a great wish to have the pleasure of seeing you when I return to London in about a fortnight.

"I have the honor to be," etc. etc.

From Lord ———.

"Sir,

"I beg to acknowledge your letter, and to return my best thanks for the valuable present which accompanied it, of a work which I had perused with great interest and pleasure.

"It is indeed, a wonderful work which Divine providence is carrying on in the conversion of the islanders of the South Seas; and I cannot but share your surprise and regret at the little attention bestowed on it, and indeed on missionary exertions in general, by a large proportion of Christians; and indeed I am sensible how much cause we all have to humble ourselves for our want of zeal for the salvation of our fellow creatures. I hope that your publication, which I shall always be happy to recommend as far as may be in my power, may be made an instrument in removing this apathy, and that the Divine blessing will ever attend the pious labors you are about to undertake in a new field of exertion.

"Believe me, Sir, your faithful friend and servant."

From the Marquis of ———.

"Sir,

"I have this day, on returning to London, found your kind note and valuable present, a work which had been already recommended to me, and which I was about to purchase. I take the liberty of enclosing an order for ten pounds as a trifling mark of the interest I take in the great and good objects you have in view.

"That the promise contained in the last chapter of the prophecy of Daniel may be your gracious reward is the sincere prayer of,

"Sir," etc.

From Sir ———, Bart.

"Sir,

"I was much gratified on my return to London to receive your letter and the book which you have so kindly sent me.

"I have seldom been more interested than in reading the few first chapters. I have been unable to complete the perusal, but I will not longer delay thanking you for it.

"I enclose a very trifling subscription on behalf of the missionary enterprises in that part of the world. I only regret that, having contributed largely to analogous objects recently, I cannot send more.

"I am, Sir," etc.

From the Duke of ———.

"Sir,

"Allow me to request that you will present fifty pounds to the London Missionary Society with my name as a subscriber, and that

you will accept the remaining ten pounds in return for the interesting book I received from you.

"Believe me, Sir,

"Your sincere humble servant."

From the Duchess of ———.

"The Duchess of ——— presents her compliments to Mr. Williams, and is much obliged to him for his work upon the Missionary Enterprise in the South Sea Islands, which she will, as well as the Duke, peruse with real interest.

"The Duchess cordially unites with Mr. Williams in his earnest prayers, that our beloved Queen's reign may be pre-eminently distinguished by the dissemination of Christian principles, and the increase of Christian practice."

From Lord ———.

"Sir,

"I have very many apologies to make to you for not having sooner thanked you for your letter of May 25th, and for the highly interesting work which accompanied it; but I trust you will ascribe my silence to its real cause—an incessant and overwhelming pressure of public business—and not to any indifference to the matters to which your letter and book related.

"I shall not fail to avail myself of the first leisure moments to peruse your work; and I am glad to learn that you propose to undertake another expedition with a view to teach Christianity to the inhabitants of Polynesia. If I can be in any way serviceable to you in so praiseworthy an enterprise, I shall be exceedingly glad.

"I have the honor to be," etc.

From the Duke of ———.

"The Duke of ——— has been much gratified in reading the detailed report by the Rev. Mr. Williams, of the successful progress which he and his brother missionaries have made towards civilizing the numerous islanders of the South Pacific Ocean. The Duke has directed that the sum of £50 may be paid to the Rev. Mr. Williams, to be applied solely to the education of those natives that may be enabled to comprehend the mild doctrine, and to reap the blessed benefits of Christianity."

From the Duke of ———.

"My dear Sir,

"I have to thank you for your letter, and the interesting account of the proceedings in the city. I wished very much to go to hear your farewell sermon, but I have so bad a cold that it will not be in my power to do so. Have the goodness to let me know where the ship is stationed, as, if my cold leaves me, it will give me great pleasure to pay you a visit on board next week.

"Believe me, dear Sir," etc.

From Sir ———, Bart.

"My dear Mr. Williams,

"Lady ——— and I are desirous of offering a trifling contribution to your means of usefulness in Polynesia, and we beg that you will kindly spend ten guineas for us in any way that you may think most conducive to that object. I enclose a draft for that sum.

"We are called, in the providence of God, to occupy ourselves in another sphere; one which, though involving much responsibility, must be considered far more humble in a Christian point of view than that of the missionary, who is honored as the earliest ambassador of Christ to the heathen; and we wish to assure you of the deep interest we take in your welfare, and that we pray the Almighty to bless and prosper you.

"If it please God to bring you back to England, we still hope that we may see you at our home, and that you may tell our poor villagers how the word of salvation has been spread through the islands of the South Seas. I need not add, that it would give to us great pleasure, if at any time you are able to write to us.

"Some of my neighbors, and I believe some of my tenants, went over to ——— when you were there. They, as well as many others who are interested in missionary exertions, would be much gratified, if I am able occasionally to give them some account of you in your distant home.

"I am, my dear Mr. Williams," etc.

Other valuable letters have been omitted from these pages, some of which have been already published; and the writer feels himself precluded from the description of incidents and interviews arising out of this correspondence, which would lose much of their interest from the absence of names, and might be deemed of too private a nature for publication. It may be said, however, in general terms, that the introductions thus obtained were improved by the faithful Missionary, not merely for the promotion of his evangelical designs, but for the personal and spiritual advantage of some high in rank, whose previous confidence and kindness encouraged him to address them on the subject of personal religion. One of these epistles—and it is a most wise and faithful appeal—is now before the writer; and he is happy to add, that in thus seeking the eternal welfare of individuals, whose station in society too frequently deprives them of such offices of Christian friendship, Mr. Williams's efforts were correctly appreciated, and most kindly received.

Mr. Williams did not confine the distribution of his volume to distinguished individuals, but he also presented copies to the Royal Geographical, the Geological, and other scientific and literary societies, accompanied by appropriate

letters. The following reply must suffice to show the manner in which these communications were received.

"Royal Geographical Society,
"August 4th, 1837.

"Sir,

"I have the honor to acknowledge the receipt of your letter of the 3d inst. accompanying your work entitled "A Narrative of Missionary Enterprises in the South Sea Islands," and I am desired by the Council of this Society to return you their best thanks for this valuable addition to our library.

"Independently of the gratifying results detailed in your volume, of the persevering and praiseworthy labors of missionaries in spreading the blessings of Christianity and civilization throughout that vast extent of islands, your work affords us much geographical information peculiarly acceptable to this Society, as the notice of Rarotonga, etc., and the other two groups of islands to which you allude. Your offer to correspond with the Society on subjects in which we are much interested, during your intended visit to the Pacific Ocean, is gladly accepted by the Council.

"During your stay in England, if any books or maps in the Society's possession would be useful to you for reference, I beg you will consider them at your service. I may, perhaps, especially point out Admiral Kausenstern's Chart of the Pacific, as containing all the most recent discoveries in that quarter.

"With every assurance of respect and esteem,
"I am, Sir,
"Your obedient servant,
"JOHN WASHINGTON.

"Rev. J. Williams."

The influence of this unprecedented movement upon Mr. Williams himself, was highly beneficial. His signal success in these well-designed efforts, fed his previous confidence, that the God whom he served would enable him to do yet greater things. More firmly than ever did he cleave to the conviction that much, very much, which by many would be deemed Utopian, was easily practicable for promoting the cause of missions. His faith and hope appeared to rise with renewed and redoubled energy, and his mind was now teeming with projects and purposes with which few could fully sympathize. One of these was the application subsequently made to the corporation of London; but there were many other plans which the want of time alone prevented him from at least attempting to execute.

The interval between the publication of the Missionary Enterprises and the departure of Mr. Williams, was too limited to permit him to embrace all the opportunities which were offered, of beneficial intercourse with many in the high-

er classes of society; but it was sufficient to enable him to bring the great and absorbing subject of the world's evangelization under the attention of no small number, by whom it had not previously been considered, and to obtain introductions to circles of rank and intelligence where, until then, the missionary character had been little known. In many a noble mansion and select party, was it his privilege to present the facts and claims of Christian missions. The writer can speak from Mr. Williams's own testimony, and from that of eye-witnesses that, for several successive hours, he has, in these new and interesting circumstances, concentrated the attention of large companies by the attractive force of his communications. For his own person, these interviews never failed to secure admiration and love. The perfect naturalness of his speech and manner; the ease, gentleness, and simplicity, so much in keeping with his history and his office, which marked his communications; his evident desire to instruct and interest; the readiness and fulness with which he replied to every inquiry; and the glow of benevolence which lit up his countenance, when Polynesia was his theme, concurred with the various incidents he detailed, to attract towards himself no small measure of esteem. One distinguished individual, at whose mansion Mr. Williams was invited to meet a large and brilliant party, assured the author, that it was the opinion of himself and others that, apart from the false forms, he possessed all the finish of the most refined courtesy, and that, unconsciously, and without design, he was a perfect gentleman. Another, a nobleman of the highest standing, in a letter to the author written shortly after Mr. Williams's departure, stated that he should ever consider it one of the greatest privileges and highest honors of his life to have formed the acquaintance of that honored Missionary. But although he set its just value upon the esteem of others, he would have derived but little satisfaction from these interviews, had they merely enlarged the circle of his friendship. This, however, was not the case. Their full effect, indeed, it is impossible to estimate. In many instances, this was at once obvious; and, in others, valuable fruits were subsequently reaped. But had the classes with whom he was thus brought into contact, received no favorable impressions from his statements, the influence of such interviews would still have been great. Many, from the attention thus drawn to the subject of missions, became their supporters, and not a

few, attracted by a name which had in consequence become so popular, and who probably, but for the favor with which Mr. Williams had been received in the upper circles of society, would have never heard a missionary, were found amongst the multitudes who flocked to hear him.

The fifty copies of the Missionary Enterprises, which were placed by the Directors at Mr. Williams's disposal, were soon disposed of; but their good effect prevented him from stopping short at this point, and induced him to prosecute the plan at his own cost, and on a wider scale. And this he did with a lavish generosity, which although it very seriously diminished the profits of the work, appeared only to increase by exercise. Rarely did he omit an opportunity of making this present, when he thought it would draw the attention of an individual to the subject of missions, who had not before been numbered amongst its supporters. It is difficult to calculate the number of copies thus dispersed, but it was very considerable. But of all the volumes which Christian zeal or private friendship prompted him to present, there was one to which he gave, and others will readily accord, the pre-eminence. It was bound and embossed in the richest style; and upon the fly-leaf it contained the following beautiful, just, and tender tribute to the beloved and devoted partner of his sorrows and his joys:—

"My Dearest Mary,

"More than twenty eventful years have rolled away since we were united in the closest and dearest earthly bonds, during which time we have circumnavigated the globe, we have experienced many trials and privations, while we have been honored to communicate the best of blessings to multitudes of our fellow-creatures.

"I present this faithful record of our mutual labors and successes, as a testimony of my unabated affection; and I sincerely pray that, if we are spared twenty years longer, the retrospect may afford equal, if not greater cause for grateful satisfaction.

"JOHN WILLIAMS.

"July 1st, 1837."

The popularity of Mr. Williams as a speaker, and the title under which his work was announced, had, prior to its publication, awakened a degree of expectation which no ordinary production could have realized. Indeed, had not the Missionary Enterprises possessed surpassing interest, it would have been a failure; or, at least, by falling somewhat below the general anticipation, it would most probably have been unduly depreciated. But, however extravagant the anticipa-

tions of many, disappointment was felt by none. A warm and general expression of delight hailed its appearance. From the pulpit and the platform, from the ministers and the periodicals of different Christian denominations, from literary as well as religious reviewers, from the mitre and the coronet, there went forth a united and decisive verdict in its favor. And this was a sentence which the public soon confirmed. Of the first impression, in octavo, there were sold, from April 1837 to September 1838, 7500 copies. A new edition was then printed in post octavo, which commanded a sale of 6000. But, great as this circulation was, the price had hitherto prevented many from obtaining it; and it was resolved, in order to bring its valuable contents within the reach of all orders of society, to stereotype the work, and publish it unabridged at two shillings and sixpence. This cheap edition appeared in April, 1840, and since that time, 24,000 copies have been sold; making a total of all sizes, in five years, of 38,000. And there is still a steady demand for the work, and a new issue of the post octavo has been recently called for. Besides an American edition, the work was translated into Dutch, and is well known in the colonies. It is scarcely necessary to say that this success was unprecedented. No missionary work had secured for itself so wide a circulation, and few books of any description of the same size, and during the same period, had commanded so large a sale. To estimate its usefulness is of course impossible. Upon how many minds it has left impressions as indelible as they are important, "the day will declare;" or to what an extent it has fed missionary ardor, and promoted missionary efforts, human intelligence cannot compute. And with such a record before it of God's doings among the people, what cause has the church for adoration that, through a succession of perils, probably unparalleled since the apostolic age, He preserved His servant, until he had put in a permanent form, and published to the world, a narrative which would confirm the faith, excite the praise, and sustain the efforts of the faithful, (may it not be said?) "so long as the moon endureth."

It may be added that, although the Missionary Enterprises had been preceded by Ellis's Researches, Tyerman and Bennet's Journal, and other similar productions, and cannot therefore claim the character of an original conception, its success revived and increased the public interest in the important class of productions to which it belongs, and exerted

no feeble influence in drawing other honored laborers to employ their pen with the same important design. That the valuable volumes of Medhurst, Campbell, and Moffat, without which no library is complete, would not have been produced, had not Williams prepared the way, cannot be affirmed; but it is certain that to his volume, the reading public is indebted for the stirring interest of "Maritime Discovery and Christian Missions," and for the forcible eloquence of "The Martyr of Erromanga."

There was one interesting feature in almost every review of the Missionary Enterprises, which deserves a passing notice. It appeared as if the transparent simplicity and sacred interest of its contents had disarmed criticism, and that those who sat in the censor's chair were unable to descend from the elevation to which its details had conducted them, to attempt the detection of blemishes, or to adjudge its merits by the ordinary canons and established standard of literary excellence. Many seem to have written under the impression of the sentiment, first expressed by one of the most eminent dignitaries of the establishment, and often repeated as singularly just, that the volume contains a history of Gospel propagation, unequalled by any similar narrative since the Acts of the Apostles. The consequence was, to divest criticism of all its severity. With scarcely an exception, the reviewers drank into the spirit of the work, and were compelled, like the ancient British sovereign, to leave their chair of state, and lay aside their sceptre of power, that they might give place to the rising tide of admiration, and to the irresistible conviction that, in the production upon which they pondered, there was a record of facts and feelings too sacred for the exercise of cold investigation, or mere critical acumen. As though they trod on holy ground, and were looking upon pages allied in character to Luke's inspired history, extracts and eulogy, instead of dissection and discussion, formed the staple of their critiques: a circumstance as honorable to themselves, as it was to the book they so warmly praised.

It cannot be expected that the task which the able arbiters of literary excellence declined, would be attempted in these pages. The work of Mr. Williams is now too well known, to require any description or analysis. It is, what it professes to be, a narrative of personal labors, and it contains what its author promised, "a permanent record of facts, to which history can furnish but few parallels." In connexion with this leading

design, it was the writer's object to compress the largest amount of valuable imformation, which could be comprehended in a single volume, resolved that the staple of the work should be what all would justly expect from the pen of a missionary; but he also felt that it was important, for the sake of his main design, to introduce some topics which, although closely related to his leading subject, were not essentially connected with it. His remarks upon the islands, their classification, origin, aspect, and productions, and upon the social state, mental peculiarities, dialects, traditions, and usages of their inhabitants, with numerous other subjects of secondary interest, were intended to invest his more important theme with a rich and flowing drapery, attractive to the eye of some who would not otherwise have looked upon his pages. But as this part of his plan was subordinate, the space devoted to these topics was proportionably small. Had his days been prolonged, and his return to this country permitted, it is probable that he would have attempted more in this way, and might have been enabled to communicate to men of science, information that would have interested them in the work of missions; and prior to his embarkation, he had given so much attention to different branches of natural history, to geology, and to botany, as to prepare himself to observe and record facts, the communication of which might induce the scientific to step over the boundary of their own peculiar province, into the wider and more sacred sphere of Christian beneficence. Whether his design would have been accomplished or not, cannot be determined, but it was certainly "in his heart;" and, had he been permitted again to tread upon British ground, he would have made an effort to draw the sacred circle of missionary influence around some important associations, from which all religious questions are systematically excluded.

The writer of these memoirs is not unaware of the importance of domestic incident to the full illustration of character. And it is possible that some readers, wearied with accompanying the devoted Missionary over the high ground of his public life, would be happy to descend with him to a lower level, and to be led aside from these scenes of general observation, to commune with him in the retirement of the closet, or in the repose of the family. But few materials exist which enable his biographer to gratify a desire so natural. That Mr. Williams was "a devout man," need scarcely be stated.

His character and conduct evidence this. All who are accustomed to trace effects to their causes, will be satisfied that, had he not enjoyed frequent and familiar intercourse with truth and immortality, with himself and God, his spirit would have lost its strength and spring, and the source which fed his devotedness, and refreshed his heart amidst his manifold labors, would have been dried up. But this is a part of his proceedings known from evidence more certain than inference. Mr. Williams was a man of prayer. He knew the privilege of drawing nigh unto God, and he relied upon the power thus given to him. Habitually an early riser, even when most pressed by exhausting engagements, he was enabled to give hours to devotion, which are two frequently spent in useless slumber; and it is needless to say of such a man, that no day was commenced for whose duties he did not thus prepare. Neither his principles nor his preference, permitted him to curtail the hour of prayer, that he might give more time to public engagements. In the family, his devotions were marked by their extreme simplicity, and unaffected seriousness. They were remarkably comprehensive; but as direct and concise; full of grateful review, and fervent petition, but free from all vain repetitions, and apparently uttered, as if the injunction was ever before his eyes, "God is in heaven and thou upon earth; therefore let thy words be few."

When at home, Mr. Williams *was* at home. Devotedly attached to his most estimable partner, and their amiable family, nothing would have drawn him from them, but the claims of public duty; and whenever he could consistently release himself from these claims, he hastened to enjoy the luxury, to him as great as it was rare, of spending some hours in their midst. Nor was he insensible to the ties and obligations of private friendship. Rarely, when he could command an unbroken evening, did he omit to invite a few of those with whom he was most intimate, to join their family circle. These, however, were not set parties, but social meetings, and, in few situations, was his courteous and amiable disposition more apparent. His obvious aim was to make intercourse both instructive and pleasurable; and in this he never failed. Usually, missionary scenes and occupations became the leading topics of conversation; and it was delightful to trace upon his bright and benevolent countenance the satisfaction which he enjoyed, when he had been

successful in gratifying his friends. Very frequently on these occasions, the curiosities which he had brought from the islands were drawn from their hiding places, and the various contents of several cases covered the table or the floor. A singular medley of idols, dresses, ornaments, domestic utensils, implements of industry, and weapons of war, formed so many subjects of remark; and not unfrequently, Mr. Williams arrayed his own portly person in the native tiputa and mat, fixed a spear by his side, and adorned his head with the towering cap of many colors, worn on high days by the chiefs; and, as he marched up and down his parlor, he was as happy as any one of the guests whose cheerful mirth he had thus excited. To this exhibition, he would add explanations of each relic; naming and sometimes describing the island from which he obtained it; the past history and present state of its inhabitants; the use of the object, or the customs connected with it; and various other interesting particulars. In general, these interesting statements were crowned by a donation of some curiosity which had awakened special interest; and that his visitors might taste, as well as see the good things of Polynesia, jars of native preserves, either of the banana or some other Polynesian fruit, were opened for their gratification. How many hours of almost sacred, though now of melancholy interest, seasons which they fondly hoped to renew with their devoted friend on earth, will these brief references recall to those who were amongst his favored guests at Bedford Square.

After the publication of the Missionary Enterprises, and the anniversary meetings in May, Mr. Williams again went into the country, as a deputation from the Society. But as the period at which he expected to leave this country was approaching, and he had not secured all the objects by which he hoped to benefit Polynesia, his thoughts were much occupied in considering the ways and means by which this might be accomplished. The following extract from a letter to the author, dated July 1, 1837, exhibits the state of his mind, and the course of his proceedings at this time in relation to these objects.

"Since the May meetings I have been bustled about most unaccountably. On Wednesday last, I returned from Manchester, and on Thursday, went to Dunmow, where I rather anticipated the pleasure of seeing you. Our meetings at Manchester were most delightful; and the collections exceeded those of last year. There were £1225

contributed at the breakfast meeting. I lodged with the excellent Isaac Crewdson, and he presented me with £90, of which £25 is for the college; £25 for the ship; and £40 for printing a translation of Baxter's Saint's Rest, abridged by himself.

"The Dunottar Castle arrived a few days ago, and the letters received are most gratifying. Raiatea is again in a flourishing state: indeed, this is the case with all the islands. We shall now begin to think about returning. We intend to get a ship, but have not yet determined upon a plan. At Dunmow it was proposed that thirty gentlemen should contribute £100 each, and purchase a ship to be called "The Essex." This, I think, might be practicable, but I did not press it. If it be decided upon, it will be set on foot at Colchester. Mr. Chaplin and other gentlemen offered to commence at Dunmow. I think it would be an excellent plan to have a ship, which could not only take us out, but leave the African missionaries at the Cape, call at Madagascar and Batavia, and thence proceed to Tahiti. We could take in a variety of edible roots, trees, plants, and other useful articles from Java, together with silk-worms, bees, &c., which would be invaluable in the islands. But my plan at present is scarcely matured. On arriving at the islands, I could land the missionaries and proceed on the voyage to New Guinea.

"I was forty-one the day before yesterday. Getting old!"

Shortly after the meeting at Dunmow, Mr. Williams went to Colchester, where it was hoped that some plan for procuring a ship would have been suggested. But for this purpose the visit was in vain, and Essex lost the honor of providing a missionary ship. It was at this period that Mr. Williams conceived the bold design of petitioning the government on the subject, and brought it before the Directors of the Society. But as many of them disapproved of the principle, which such an application would appear to authorize, the Board wisely withheld its sanction. There were also some of his personal friends, who considered that the government could not equitably apply public property for such a purpose. But Mr. Williams thought otherwise. He intended to found the request not upon religious but upon national grounds; and he conceived that the benefits conferred by missions upon British shipping and commerce was a basis sufficiently broad upon which to rest his appeal. Acting, therefore, upon his own responsibility, and encouraged by some influential members and supporters of the ministry, he formally addressed Lord Melbourne, Lord Minto, Lord Glenelg, and several other influential personages.

The correspondence thus opened continued for many months:—a delay peculiarly trying to Mr. Williams's ardent mind. But it was attended by several important advantages,

and proved the means, not only of bringing him into personal contact with several public men, but of greatly interesting them, and others who kindly sanctioned and sought to promote his wishes, in the object at which he aimed. To the Duke of Devonshire, Sir Edward Parry, and other eminent individuals, Mr. Williams deemed himself under great obligations.

While these communications were passing, Mr. Williams's time was incessantly occupied in journies, visits, and public meetings. Some notice of these will be found in the following extracts. The first is to the author, and dated September 10th, 1837.

"Since I saw you, I have been to Manchester, where I gave my lectures and attended a number of meetings, &c., and on my return from Manchester, I spent two days at the Duke of ———'s. John was staying there more than a fortnight, and received great attentions from the Duke. I think I gave you, when I was at Halstead, an account of my interview with him at ———; and of his having sent me a cheque for £60,—£50 for the Society, and £10 for myself. During my stay at ——— several interesting incidents occurred. * * He told me that he had taken my book with him to ———, where Lord ——— had read it with very much interest; that now the Earl and Countess of ——— have it, and then it is to go to Lord and Lady ———. He sincerely hopes that I may succeed in obtaining the ship for which I have applied to the Queen through Lord Glenelg, and wrote three letters to influential personages to induce them to assist in the accomplishment of the object. I think you would approve of the grounds I have taken, and of the document I have presented. I rest my application upon purely national grounds; and have distinctly pointed out the advantages which must result from my intended voyage, to commerce, science, the shipping interests of this country, &c. I have had two interviews with Lord Glenelg, and am to see him again this week. Six missionaries are ready to accompany us.

"The book, I am thankful to say, is nearly out of print, so that we have gone to press again with another thousand."

"London, December 6th, 1837.

"My Dear ———,

"As I intend to fill this sheet as full as I can, I must say a little upon several subjects, which, I think, will afford you interest. The first is the circulation of the Narrative. The fourth thousand was out eight or ten days ago; and it is now nearly sold, so that we shall have to employ the printer again immediately. The great effect it is producing is highly gratifying. Scarcely a day passes, but some communications respecting it are received. A day or two since, a gentleman, a perfect stranger, called upon a minister at Clapham, and asked him if he knew Mr. Williams. 'Oh yes!' replied the minister. The gentleman then said that he had been reading the book,

and was so overpowered with interest and astonishment, that he must do something for him. The minister informed him that they were just making up a box of useful articles for Mr. Williams, and would be glad of his contribution. The gentleman said that he would do it cheerfully; but that that was not enough. He, therefore, sent a large contribution to the box, and a cheque for £20 for our mission. A few days before this, a gentleman came into the Mission House, and said that he had been reading the Narrative, and was determined to hear and see me somewhere. He learned where I was to preach on the following day, and came to give me ten guineas for himself, and ten guineas for his wife. They both likewise became annual subscribers. My intercourse with a great number of noblemen has been interesting and important. I was to have dined with Lord ——— to day, but just before the time appointed, the Hon. Mrs. ——, his sister, called to say that his lordship had received Her Majesty's commands to dine with her, so that my visit is deferred for a few days. I feel confidence in writing thus to you and Mr. ———, for I know you will not think that I am elated by being thus honored. I feel grateful to God that he has been pleased to use me as his instrument in awakening so influential a portion of the community to the great and momentous duty of extending the knowledge of the Gospel. You, perhaps, have heard that I have requested of Her Majesty's government a small ship. Lord Glenelg, Lord Minto, and many others, are favorable to the object, and went so far as to name the vessel,—the 'Musquito,' lying at Plymouth; but I now fear I shall not get her.

"Our letters from abroad are most interesting. One has just been received from Tahiti, from the native Secretary of the Missionary Society. I will give you a translation of it.

"'Nov. 9th, 1836.

"'Dear Friend,

"'There is the money from the Society in Tahiti for causing the Word of God to grow! The amount of the money is 479 dollars. It has been contributed to sustain the Parent Society in sending missionaries to every country, that the name of Jehovah may be praised from the rising of the sun to the going down of the same. When this money reaches you, write me a little letter to let me know that it is safely lodged in the hollow of your hand.

"Signed, 'PAOFAI.'

"'Secretary.'

"'To the man who holds the money.'"

Prior to the date of the preceding letter, on the 17th of October, Mr. Williams had consented, in connexion with Dr. Philip and Mr. Mead, to unite in a public valedictory service, assured that, if the government did not grant him a vessel, the numerous friends of missions would promptly do so. The service was a deeply interesting one, and the sentiments expressed by Mr. Williams, in reply to an admirable address by the Rev. John Blackburn, were worthy of himself,

and of the occasion. From this time he began to feel most impatient for the ultimatum of Her Majesty's ministers, which, however, was not received for two months afterwards, when the following letter from Sir George Grey was put into his hands:—

"Downing Street, Dec. 18, 1837.

"Dear Sir,

"I have communicated to Lord Glenelg your letter to me of the 16th instant, with the note which I have just received from you, and his lordship desires me to state that, with the strongest disposition to meet your wishes, and to further your plans for the benefit of the inhabitants of the numerous islands amongst whom you have already exerted so salutary an influence, he very much regrets that difficulties have arisen, which he did not anticipate, when he first gave you reason to hope that a ship could be placed at your disposal by the government. Lord Glenelg finds that this ship cannot be taken by the Admiralty, without the express authority of Her Majesty conveyed through one of the secretaries of state; and as no precedent exists for such an authority being given, except in a case in which public service is the main, if not the exclusive object, he apprehends that he might not be held justified in advising Her Majesty to signify her pleasure to this effect. His lordship fully appreciates the value of the service which you have already rendered to the interests of this country, in your intercourse with the natives of those islands; but the grant of a ship by the Admiralty for the purpose of extending this intercourse, would probably lead to similar applications, with which it would be extremely inconvenient to comply, but which it would be difficult to refuse after a precedent had once been established.

"Under these circumstances, Lord Glenelg fears that he must consider the objections which have been raised as insuperable; a decision which he has been most reluctant to adopt, and which he would have gladly avoided, had it been open to him, after the fullest consideration, to take a course in accordance with his own feelings, and with the strong interest which he takes in the success of your benevolent undertaking.

"I am, dear Sir,

"Yours very faithfully,

"Rev. J. Williams. "G. Grey.

"P. S. Lord Glenelg desires me to add that he should be glad to explain to you more fully the nature of the difficulties which present themselves in this case, if you could do him the favor to call on him at this office to-morrow about one o'clock."

For this wise decision Mr. Williams was prepared by previous intercourse and correspondence; and he subsequently saw, in one instance at least, that failure was better than success. Clearly as such a grant would have indicated the favorable feeling of the government towards missions, which, however, was sufficiently shown by their anxiety to meet his

wishes, and the hesitation with which they decided against them, many warmly attached to him and his object would have been grieved by an act, which, in their view, would have been an unfaithful appropriation of national property. He, indeed, while holding the same general views respecting the proper province of civil rulers, and deprecating any direct or official support to religious objects, considered the ground of his application sufficiently national and unsectarian to permit him consistently to make this application; but whether right or wrong in these opinions, he had abundant reason for concluding that the refusal was a result far more conducive than any other could have been to his important design. In a very short time, he found how little he required government aid, and with what confidence he might rely upon the voluntary offerings of the friends of Christ and missions; and an additional cause for rejoicing was, that the means to which he was thus shut up, enabled him to attain his object, not only without offence, but so as to heighten the interest of the religious public in the enterprise for which he was preparing, and to draw forth the warmest sympathies and fervent supplications, no less than the generous support, of a large number of the British Israel.

The sanction of the Directors, most prudently withheld from Mr. Williams's previous attempt, was now cordially given to an "Appeal for the Purchase of a Missionary Ship;" a paper dated December 27, 1827, signed by the Secretaries, and speedily circulated through different parts of the country. Indeed, many of them headed the subscription list, which in a short time amounted to nearly £1500, and satisfied Mr. Williams that he had every thing to hope from the large-hearted and open-handed friends of Christian missions. The "Appeal" from the Society was accompanied with another from himself; but, not satisfied with the pen and the post, he put forth all his personal energy; and with the ardor which inspired him whenever he was preparing for a great missionary enterprise, he preached, and pleaded, and travelled, until, in a very short time, a sufficient sum was secured to justify the purchase of a ship. While making inquiries on the subject, a letter from G. F. Angas, Esq., directed his attention to "The Camden," as in all respects suited to his purpose, and, after a careful investigation, she was purchased for £1600; a sum, however, which did not exceed the half of what was required for her repairs and outfit. But, al-

though the requisite amount had not yet been raised, Mr. Williams felt that he had no reason to shrink from pecuniary responsibility. Through various channels, contributions were poured into his lap, and numerous invitations were received to preach for this special object. Seldom, since the collections were made for the poor saints in Judea, has the spirit of Christian liberality been shown more promptly. Of this, the reader may judge from the subjoined communications. "You will be pleased," Mr. Williams writes to Mr. Arundel, "to hear that I obtained at Manchester £400, and might have had twice that sum had I required it." To the author, writing from London, Feb. 19, he adds, "My visits to Liverpool, Manchester, and Birmingham, were most interesting and productive. One gentleman at Birmingham, an entire stranger to me, brought to me £100, and said that, if I required two or even three hundred, it should be readily given. It was a delightful illustration of the blessed influence which the Narrative is exerting in the country. The ship is a most beautiful model. She will cost altogether about £2600; and I am happy to tell you that I have about £2400 already contributed. Thus God has graciously exceeded our expectations. I should like very much that you should come up and see the Camden. I will most gladly pay the expenses of the journey. I shall be proud to do it. You must come."

The letter from which the preceding passages are extracted contains some other particulars of interest, which occurred at this period, and may be suitably inserted in this place.

"I should have answered your letter immediately on receiving it, had I been able to obtain a single half hour for the purpose, but I certainly never was more fully employed in my life than I have been for the last month or six weeks.

"You are aware of my interview with Earl Fitzwilliam, but you are not probably acquainted with all the interesting particulars. Mr. Cooper, the Earl's head gardener, was originally a missionary in the Duff when she was captured. He still retains his consistency as a Christian and a dissenter, and maintains his love to the missionary cause. Mr. Cooper came to Chatsworth, when John was staying there, and Mr. Paxton said to him, 'Allow me to introduce to you an interesting young friend, Mr. John Williams.' 'Ah,' replied the old gentleman, 'I have just been reading an interesting book written by a Mr. Williams of the South Seas,' and he then proceeded to tell them about the building of the ship, &c. John and Mr. Paxton were, of course, much amused; and, observing this, he asked the cause. 'Why,' said Mr. Paxton, 'this is his son.' The old gentleman was

much delighted, and in a few days sent me a box of seeds, and a letter requesting me to write him a note, if it were but two lines. I immediately sent him a copy of the Enterprises, and recollecting your naming Earl Fitzwilliam, I thought it would be an excellent opportunity of sending to him. I did so; and, at the expiration of a week or two, I received the following letter.*

"To the questions of his lordship I replied in a letter of eight closely written pages of foolscap paper; and, about a fortnight after this, I received a note from his lordship requesting me to call upon him at Halkin Street. I did so, and, after three hours' interesting conversation, in the course of which his lordship sent for Lord Morpeth, and several times expressed his delight, he desired me to call at his bankers, where he had empowered me to receive £300, half of which was for the ship, and the other half to be equally divided between the London, Church, and Wesleyan Missionary Societies.

"At this interview, hearing that I was going again to Chatsworth, he requested me to visit Wentworth House. I did this. It is a noble mansion; but unfortunately the family was from home. I therefore stayed but a short time, during which I received every possible attention from the steward, &c. From Wentworth, accompanied by Mrs. Williams, I went to Chatsworth. His grace shewed us every possible respect. To show you the excellent feeling of the Duke, I will mention an incident. I wrote to say that Mrs. Williams and I were coming. My letter arrived on the Tuesday, and we were expected on the Thursday. On the receipt of my letter, the Duke said to Mr. Paxton, 'Send to London immediately to John, and let him meet his father and mother here. The surprise will afford them delight.' On Mr. Paxton's saying that there was not time, he expressed his regret. He has purchased a very handsome gold watch for John. Thus God has honored us.

"I do not now regret the detention which I have experienced. Not only has it brought me into contact with the members of government and with noblemen, whom otherwise I should not have known, but it is amply compensated by my obtaining Capt. Morgan's services. This is a delightful circumstance."

And it was in Mr. Williams's esteem as providential as it was unexpected and gratifying. For many years, this most excellent man had been known and esteemed by the South Sea missionaries for his devoted piety. His vessel was called by the natives "the praying ship;" and both by them and their teachers, her arrival was always hailed with gladness. As characteristic of the man, it may be mentioned that, on one occasion, while in England, and when about to return to the South Seas, he proposed to his officers and crew to raise a sum, with which to purchase useful articles, which they might present to the missionaries, as a token of their esteem; and £30 were contributed for this purpose. Frequently,

* Vide Missionary's Farewell.

after the Camden had been purchased, Mr. Williams had said that, of all the men he knew, he should prefer Captain Morgan, as her commander. And the feeling was mutual; for that valuable officer, having heard in the South Seas that a missionary ship was in contemplation, wrote from thence to offer his services, if circumstances would permit of the engagement. But nothing appeared more improbable when this letter arrived, as the Camden was then purchased, and he did not expect to be at liberty in less than two years. Shut out therefore from all hope in this quarter, Mr. Williams had opened a communication with another captain, and the engagement was nearly closed, when, at the beginning of a week in February, he went to visit Sir Culling Smith, intending to return on the following Thursday, at which time he had engaged to give the applicant a final answer. The urgency of Sir Culling's kindness, however, detained him at Bedwell another day; and that morning's post brought a letter from his son, with this unexpected announcement—"Capt. Morgan has just arrived, having been wrecked on the north coast of New Holland! He is willing to take the Camden." Mutual joy filled their hearts, when, on returning to London, Mr. Williams and Captain Morgan met. The arrangements were immediately made, and frequently did both these honored men refer to the circumstances now narrated, as signal evidence of the Divine regard. The pious captain subsequently assured the writer, and he said it with marked emotion, that he deemed his command of the Camden the highest honor and the greatest privilege which God could have conferred upon him.

From this time until his departure, Mr. Williams became more than ever an object of interest. Demonstrations of affection for his person, and of sympathy with his design, were spontaneously presented by numerous individuals of the higher classes. But, gratifying as these were, the number of *anonymous* "friends" to his noble enterprise, whose kind letters, with their enclosures, or accompanying presents, supplied practical proof that they were what they had designated themselves, proved still more gratifying. Yet of all who contributed to the missionary ship, or who discovered their interest in the man whom it was destined to convey, no class ministered more to his enjoyment at this period than the poor. Amongst other instances of this, the writer remembers well the lively interest with which Mr. Williams related to

him the following simple incident. Not long before his departure, he had been attending a public meeting a few miles from town; and being obliged to return that night, a fly had been ordered to take him home. As the journey was rather long for so late an hour, he intended to have given the owner of the vehicle some extra remuneration. But to his great surprise, when he alighted at his door and inquired the fare, the poor man replied,—"O Sir, I shall take nothing from *you*. I have been to the meeting to-night and heard you speak, and I think it an honor to have had you in my fly." Most gratifying, however, as this was, Mr. Williams would by no means consent to deprive the driver of his well-earned reward; and he, therefore, pressed him to receive payment. But it was in vain. When the money was held out, he fell back; and, as Mr. Williams followed him, still holding his purse, to escape any further importunity, he sprung upon his box, and, again saying that he had been well paid by what he heard, he smacked his whip, and drove off, leaving Mr. Williams standing near his house, smiling but almost disposed to weep, at this delightful evidence that "the common people heard him gladly."

It would be invidious and unjust to make selections from the numerous liberal contributers to the expedition; and to insert them all is impossible. But no act of kindness, and no sum subscribed, impressed Mr. Williams more deeply, or awakened livelier gratitude, than the generous conduct of J. Fletcher, Esq., the ship-builder, by whom the Camden was repaired; and who, instead of charging about £400, the amount justly due to him, sent a letter to say that he felt much pleasure in giving it all to the cause of the Redeemer.

But Mr. Williams's appeal was not confined to the ship merely, nor directed only to those who felt a religious interest in the South Sea mission. Knowing as he did that the labors of himself and his brethen had proved most beneficial to the commerce of this country, and believing that, if the facts which established this position were but fairly presented before them, many British merchants and ship-owners would readily range themselves amongst the friends of evangelization, he fowarded to several influential firms in the metropolis a copy of the Enterprises, and an application for their aid. But while he considered that Christian missions had a claim upon all who were interested in our foreign trade, he was convinced that he could appeal, with irresistible force, to the

South Sea merchants, whose ships and property, formerly so exposed, had been rendered secure by missionary labors. To this class, therefore, he addressed himself; and, aided by one of their own body, several handsome donations rewarded the effort, which Mr. Williams valued, not so much for their own sake, as for the evidence they supplied that new and favorable feelings had been awakened towards his great object in many not previously known as its supporters. Had his stay in England been protracted, he would have pursued this course much farther; and judging from his early essays, it was his firm belief that numerous bodies of efficient friends might thus be won over to the sacred cause, while new shafts might be sunk into veins and beds of precious ore, which no effort had hitherto been made to reach, but from whence immense treasures might be raised, and ample resources made available for the work of the Lord.

But of all the efforts which Mr. Williams made beyond the ordinary and beaten track of missionary advocacy, the boldest and most memorable was his petition to the Corporation of London, which, had the opportunity been afforded, he would have followed up by similar applications to the leading municipal bodies of Great Britain. But while all were constrained to admire the man, who in such a case nobly adventured upon a course so novel, the propriety of the step, like that of his appeal to the government for a ship, was not so universally acknowledged as the purity of his motives, and the excellence of his aim. It was considered by not a few, that this application rested upon unsound principles, and could not be granted without the misappropriation of corporate property. But of this Mr. Williams was not convinced. While as strongly as any he disapproved of the abstraction of public funds from the particular objects and general interests which they were exclusively designed to promote, he contended that these very purposes had been secured by missions, and would be advanced still farther by the expedition upon which he was embarking; while, moreover, he maintained that the secular benefits thus conferred upon a commercial community, were sufficiently distinct from the spiritual, to permit the trustees of public money to assist a missionary enterprise such as he contemplated, not only without diverting a fraction from its acknowledged design, but so as to secure that design more directly and extensively than could have been done by any different appropriation. How far he judg-

ed correctly in this case, will perhaps continue to be, as it was at the time, a point of doubtful disputation. If he erred, he did so under the strong conviction that his course did not compromise his own consistency, or deviate from the strict line of social equity and Christian law. Had he suspected this, he would have instantly foregone all possible advantages, which could only be purchased at so costly a sacrifice.

This application was made on the 15th of March, 1838, in the usual form of a petition to the aldermen and common council; and Mr. Williams appeared at the Guildhall in its support. The scene was one of singular interest. It was a new conjunction in the moral world. Bodies, which had until that day moved in orbits so widely apart as missionaries and municipals, were thus brought together; and for the first time an attempt was made to demonstrate that at different points they crossed each other's track, and throughout their whole course exerted a mutual and mighty influence. And whether sympathizing with his design or not, no one could have seen the Missionary on that memorable day, standing up before the assembled representatives of the most enlightened, opulent, and powerful city beneath the sun, and heard him demonstrate the position that merchandize and missions, commerce and Christianity, sustained to each other the closest and most beneficial relationship, without being affected and impressed.

The writer accompanied Mr. Williams on that occasion; and, although free to confess that he did not cordially concur in this important movement of his friend, it was impossible for him not to feel a deep interest in the scene. The hall was well filled with members of the court of aldermen and of common council, and the truth of a remark in one of the daily papers, that "a great deal of interest was excited in the court by a petition from the Rev. J. Williams, and by the presence of that gentleman," was evident from the numerous spectators who had been attracted to the spot by the novelty of the occasion. Prior, however, to the reading of Mr. Williams's petition, another was presented from certain inhabitants of some unimportant street, bitterly complaining of grievances, and earnestly imploring their redress; and it was supported by a speaker who, if voice and magniloquence could have moved the municipals, would have carried his point by storm. But whether the assembled representatives were indifferent to the state of the narrow thoroughfare, or

were unable to appreciate the mighty eloquence of the modern Tertullus who pleaded before them, cannot be determined; but certainly, during his harangue, the court presented an appearance not the most orderly or dignified for a deliberative assembly. But nothing could have been more striking than the change which came over them as soon as Mr. Williams commenced his address. The storm was instantly hushed. Confusion gave place to perfect stillness and general attention. A few sentences only had fallen from his lips, when all present seemed impressed by the simple dignity of his demeanor, and the important facts which he was advancing. Throughout his speech, every eye appeared to be turned towards him, and nothing interrupted the general silence, but the loud cheers with which his narratives and appeals were received. No man in that hall ever commanded a more respectful hearing; and the expressions of interest, and the smile of approbation upon the countenances of his auditors, indicated the power with which he spoke. It was certainly a proud position, and a marked triumph for the humble Missionary.

His petition, and the speech which supported it, presented no features that will be new to the readers of his Missionary Enterprises. It will therefore, be needless to insert them on these pages, and only requisite to add that he commenced both by a general reference to the effect of his previous labors, and to the fact that a ship had been purchased to convey similar blessings, with those already conferred upon many islands, to the still unenlightened groups of Polynesia; and then argued that, as the civilization of their inhabitants would entail immense advantages upon them, and indirectly upon the country by whose benevolent agencies it had been secured, the court might consistently testify its approbation of this benevolent expedition by contributing to its support. This prayer Mr. W. sustained by showing in detail the advantages thus accruing to British commerce, to geographical knowledge, and to the shipping interests.

At the conclusion of this appeal, it was proposed, amidst the loud cheers of the court, that the petition be referred (the usual course) to the coal, corn, and finance committee; and the motion was supported by the speeches of several members of the common hall in very strong terms of eulogy and approval. It was now evident that the impression made was most favorable; and that, though not in form, in reality,

Mr. Williams's object was gained. This appeared not merely from the manner in which those who favored it were cheered, but from the decided disapprobation with which one common councilman was heard, who opposed the motion; and, when the Lord Mayor submitted the motion, it was carried by an immense majority, and its adoption followed by a loud burst of applause. It may be added, as an interesting indication of the interest which Mr. Williams had awakened, that, during the debate, three donations from unknown members of the corporation were placed in his hand. The subsequent proceedings of the corporation will appear from the following extract of a letter from Mr. W. to a friend.

"I met the committee yesterday; and, after having been interrogated about an hour, I was requested to withdraw, and, in about five minutes afterwards, was recalled to the committee room; when the chairman rose, and said that he had the high gratification to inform me that the committee had resolved *unanimously* to recommend to the court that FIVE HUNDRED POUNDS should be given to the great expedition upon which I am embarking! But the money is as nothing compared with the interest that has been created, and the information that has been communicated. Many, who scarcely before had heard of missions, have thus been interested in a high degree. So greatly has God prospered this novel undertaking! Some of my friends smiled at the idea of my going to the court of common council to plead the cause of missions; but I felt that, if it did no good, it could not possibly do any harm, and that, if no pecuniary aid were obtained, it would give me an opportunity of imparting important information. But God has exceeded all my anticipations, and I trust that his gracious blessing will still rest upon us."

This munificent grant raised the contributions to nearly £4000; and being now relieved from every pecuniary burden, Mr. Williams was free to prepare for his departure. And all circumstances seemed to cheer him onward. Every object for which he had visited his native land had been fully realized; he had been honored and successful beyond his most sanguine anticipations; and difficulties which, at one period, appeared, like heavy and threatening clouds, to be gathering in the distance, had been swept away, and left his path bright with the evidences of Divine approbation. This was remarkably the case in reference to his beloved partner. Her shattered constitution seemed for a time to present an almost insuperable objection to her return to a climate, in which she despaired of ever being enabled to resume the work wherein she once delighted. Most anxious as she was to cherish the holy zeal, and aid the noble efforts of her hon-

ored husband, the painful mementos of her past toils and trials, the distressing effects of which she daily experienced, naturally induced both of them to dread another similar ordeal. And these consequences of the past were unhappily increased by the injurious prescription of a medical tyro, which left Mrs. Williams in a state of greater unfitness for the voyage, than when she first reached this country. It need not be added that this apparently untoward circumstance often filled Mr. Williams with anxious feelings, and created no little perplexity. But, as often as his thoughts troubled him, he stayed himself upon God, and conceived that, if He designed that he should again go forth to the heathen, his way would be made plain. And so it was. A very short time before it became necessary for him to form his final decision, and most unexpectedly to all their friends, the health of Mrs. Williams returned, and with it the energy of her mind. At once the dread of revisiting the warmer climate from which she had so long suffered departed, and she began to anticipate with pleasure what had previously filled her with dismay. She herself contemplated the change in her feelings with surprise; and often mentioned it as an evidence of the Divine favor, and an indication of the course of duty. Mr. Williams regarded it in the same light, and "assuredly gathering that the Lord had now called him" to go forth to this service, "he thanked God and took courage."

These feelings were fostered by the proofs of Christian love and liberality which he was now continually receiving. Letters, poetry, and presents were poured in upon him from many warm hearts and generous hands; and scarcely was the Camden repaired, when she was stored with presents of provisions and luxuries, such as rarely fall to the lot of those "who go down to the sea in ships." The kind people appeared to be determined that, whatever privations the mission families might endure after reaching the scenes of their labor, they should lack no good thing by the way. And many of these gifts came, not from the more affluent friends of the expedition, who, like Sir Culling Smith, had liberally stocked the pens and coops on the deck with some of the best sheep and poultry which his estate could furnish; but from tradesmen, and individuals in the humbler walks of life, who were forward in contributing to the same design. The conduct of the pilot who came to solicit the privilege of gra-

tuitously conducting the Camden out of port, (the regular charge for which was from £20 to £25,) and of a pious man who obtained his living by supplying ships with filtered water, and who, after carrying off twenty tons to the Camden, refused all remuneration, saying, "I know what this ship is going for, and I too will have the pleasure of giving a cup of cold water," greatly interested and affected Mr. Williams.

To enhance his happiness at this time, his eldest son was united in marriage to Miss Caroline Nichols, daughter of Mr. Nichols, of Linton; a connexion which was as gratifying to Mr. Williams, as it has proved conducive to the happiness of his son, and beneficial to the natives of Samoa.

Anxious to give the numerous contributors to the Camden an opportunity of inspecting her, she was open to visitors for several days prior to the 9th of April, when she left the West India Docks, and was towed down the river to Gravesend, where she awaited the arrival of her precious freight. But more important arrangements had been made to render the parting scene at once improving and delightful. On the evening of the 4th of April, a public valedictory service was held at the Tabernacle, Moorfields, which, for interest and impressiveness, has been rarely surpassed. Long before the doors were opened, many had anxiously gathered around them; and at an early hour, a dense mass thronged the capacious sanctuary; a spot endeared to the church by many sacred associations, and especially to the beloved Missionary, upon whom the interest of that service was concentrated, as the scene of his spiritual renovation. At six o'clock, William Bateman, Esq., president of the board of Directors, took the chair; and, after Kelly's beautiful hymn,—"Who are those that go with gladness?" had been sung, and prayer presented by the Rev. Dr. J. P. Smith, addresses were delivered by the Rev. W. Ellis, Rev. J. Clayton, and the Rev. J. Campbell, minister of the congregation, who, in his own name and in that of his flock, presented several valuable books to Mr. and Mrs. Williams, as the expression of their regard; when Mr. Williams publicly bade the Society and Christian friends present a solemn farewell. Singing, and prayer offered by the Rev. George Clayton, closed this impressive service.

To the wise determination of securing a full and accurate report of this meeting, the public are indebted for the interesting little volume, entitled, "The Missionary's Farewell;"

and this work has obtained so wide a circulation, as to preclude the necessity of a more extended notice here of a scene which it so graphically describes. All, therefore, that will be done is to extract from its pages a few sentences from Mr. Williams's last words, as indicative of the state of mind in which he contemplated the duties and the perils of his adventurous voyage.

"I am fully aware of the dangers to which we shall be exposed. The people at some islands which we purpose visiting are particularly savage. But we recollect how we have been preserved; we recollect the gracious declaration that the arm of the Lord is not shortened, that it cannot save, neither is his ear heavy that it cannot hear. Thus encouraged, we shall go forward; should God in his providence so arrange it that we fall in the conflict, there is still a sweet consolation to the mind." Having referred to a celebrated actor, who assigned as his reason for retiring from his public performance, that he felt that there must be a gap between the stage and death, Mr. Williams added,—"Now the missionary wants no gap between his work and his death; therefore, should God call us to suffer in his cause, we trust that we shall have grace to bow with submission to his will, knowing that others will be raised up in his providence to carry into effect that work which we have been employed to commence. * *

"I should like to speak with all Christian modesty. Whatever infirmity may cleave to us,—and there is infirmity cleaving to human purposes and undertakings of every kind,—yet I do sincerely hope and trust that the eye is single, that the motive is simple, and that the only desire is, to go and carry the glad tidings of salvation to those who are destroyed for lack of knowledge.

"My dear friends, I am fully aware of the feelings of which my brethren and myself are conscious at the present moment. We know how to appreciate the endearments of civilized society; we know how to appreciate the entwinings of affectionate relatives; and we know that we are tearing away all the sympathies which bind heart to heart. We have gazed upon it all; we have taken it into consideration. I have looked at the violent storms to which we may be exposed, at the ferocity of the savages among whom we are going; and having viewed it all, I have just placed the object in view in the opposite scale, and fixing the eye of the mind intently upon the greatness and sublimity of that, I trust I can say in the face of all difficulties and dangers—'*None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*'"

On the Sabbath evening, April 8th, Mr. Williams and several of the brethren about to accompany him, united with the church at Barbican Chapel in the celebration of the Lord's death, and, on the following day, at a full meeting of the board of the Society, they were once more commended

to the care and blessing of God. These were seasons of solemn interest to the mind of Mr. Williams. Deeply did he feel his need of such frequent and fervent petitions. An unusual weight of responsibility was placed upon him by God's providence; and, tremblingly alive to the importance of his position, he valued, at no ordinary sum, the supplications of the saints. But, during these last days of his sojourn in England, Mr. Williams was called to pass through other scenes more tender and trying than those now described. In again leaving his native land, he was about to separate from many, for whose persons he cherished the warmest affection, and from whose society no motives save those which religion inspires, would have severed him. Amongst these were his sisters, whose sorrows at the prospect of renewed separation from a brother so beloved, could not fail to awaken corresponding emotions in him. But by far the most painful trial through which he had to pass, was to sever himself from his son, whose cries and tears filled the father's heart with distress, such as parents only can appreciate or understand.

The 11th of April, 1838, was selected as the day of their departure; and both as a public testimony of regard to their honored Missionary, and for the gratification of numerous friends of Mr. and Mrs. Williams and of their associates, the Directors engaged the City of Canterbury steamer to convey them to the Camden. Tickets were issued for four hundred, and admirable arrangements made for their comfort. Long before the hour of departure, the wharves and eastern parapet of London bridge were thronged with spectators attracted to the spot by the interest of that hour, and anxious to catch a parting glance of the beloved Missionary. But while these preparations were being made, Mr. Williams was passing through a far different scene, and was compelled to endure no ordinary degree of sorrow. Surrounded by friends to whom he was most tenderly attached, it required no common measure of self-control to enable him to read the 46th Psalm, and, while interrupted by the heavy sighs and frequent sobs of those in whose sorrows he so fully shared and sympathized, to commend himself and them to the favor and protection of the Lord. No sooner, however, had his feelings found free vent in tears and supplications, and he found himself released from the fond embraces of his beloved relatives, than his spirit resumed its wonted cheerfulness, and, on arriving

at the spot where so many were waiting to receive and honor him, his countenance was again lit up with animation, and his mind recovered its natural tone. Nor could he well feel otherwise than happy at such a scene, though it was a season of separation, and, in some of its aspects, an occasion of sorrow. The morning was one of the brightest of early spring; everything above and around was adapted to produce delight; and, on reaching the vessel, the plaudits from those on board, and a still greater number on shore, carried with them such an assurance of love and confidence, as might well neutralize the pang of separation, and awaken the warmest sentiments of gratitude and joy. And Mr. Williams was fully aware that many of the select company, by which he was now greeted, were the excellent of the earth, whose esteem and approbation it was amongst his highest privileges to enjoy. Rarely before had an individual attracted towards himself such an amount of Christian love, sacred sympathy, and intense interest.

Many incidents imparted additional animation to the parting scene. At the suggestion of some friends, as soon as the steamer began to move, Mr. Williams ascended a platform, and signified to those on shore that he duly estimated the feelings which had brought them to that spot. In an instant, the waving of hands and handkerchiefs, accompanied with some audible cheers, but by still more general signs of sorrow which were not to be concealed, indicated the sincerity with which the gathered multitude said,—"Fare thee well;" and, at the same moment, many on board were dissolved in tears at the affecting spectacle. But sadness was not the leading feature of that separation. Few seemed disposed to look gloomily upon a scene so bright; and, perhaps, not one permitted the dark suspicion to depress their spirit, "that they should see his face no more." Had the tragic issue of the enterprise thus happily commenced been but dimly discerned; had coming events cast their shadow before them, the gladness of that day would have been turned into mourning. But this was graciously concealed. To the eye of hope, the future was as bright as the present; not a cloud darkened the horizon, and all seemed to anticipate the day when they would hear of fresh triumphs which he would be honored to win for the truth and grace of the Lord Jesus.

While the steamer was pursuing her course down the river, and in accordance with a previous arrangement, Mr.

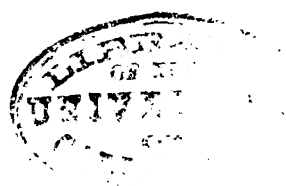
and Mrs. Williams occupied a part of the vessel where each of the friends on board could exchange with them some parting expressions of Christian regard; and it required no common strength to enable them to bear the warm pressure of the hand, and the fervent benedictions of the lips, often accompanied by tears and looks which indicated the sorrow and esteem felt at separation, from so many attached friends. But during all this time, their parental feelings were subjected to a trial far more severe than any other to which they were called, by the presence of the son from whom they were to be severed, and whose grief was so poignant and irrepressible, and created such emotions in those present, that all appeared to desire, both for the sake of the child and his parents, that the hour of departure had passed. And on this account it was to many a relief, when the announcement was made that Gravesend was in sight, and that the Camden was descried.

But while the thoughts and affections of the majority present were chiefly centred upon Mr. and Mrs. Williams, others on board shared in their sympathies and regard. Their eldest son, Mr. John Williams, Jun., and his devoted partner, were going forth on the same embassy, and with corresponding objects, although not in connexion with the Society. The other brethren and sisters, sixteen in number, were destined for the following posts of labor. Mr. and Mrs. Charter for Raiatea, Mr. and Mrs. Stevens, Mr. and Mrs. Joseph, and Mr. Johnson for Tahiti; Mr. and Mrs. Gill, and Mr. and Mrs. Royle, for Rarotonga; Mr. and Mrs. Day, Mr. and Mrs. Stair, for Samoa; and Mr. Thompson for the Marquesas.

Shortly after the City of Canterbury came alongside the Camden, and the missionaries had separated themselves from their friends, all on board the two vessels united in a devotional service, which the Rev. J. Arundel commenced by reading a hymn* composed by Master E. R. Conder, for the occasion. Those who were in the Camden felt most fully the tenderness of the scene at this moment. All there were oppressed with sorrow or sympathy; and scarcely a head was raised or an eye tearless, while the sweet and touching strains of "Shirland" conveyed "o'er the waters soft and clear" the language of love and devotion. Then, as in the days of Ezra,

* Vide Missionary's Farewell, p. 119.

"many wept with a loud voice; and many shouted aloud for joy." At the conclusion of the hymn, the Rev. T. Jackson, of Stockwell, the oldest director of the Society present, offered an appropriate prayer to "the God of the sea and of the dry land;" after which the Rev. Dr. Fletcher gave out the psalm, "From all that dwell below the skies," &c., with which the service was closed. The Camden then unfurled her sails; and the wind being fair, she commenced her distant and important voyage. The City of Canterbury accompanied her for a few miles; and the expressions of affection were, during this time, repeatedly exchanged by those on board each vessel, nor did they cease after they had parted, until persons could not be distinguished in the distance, and the farewell signals no longer discerned.



CHAPTER IX.

FROM MR. WILLIAMS'S SECOND DEPARTURE FROM ENGLAND UNTIL HIS DEATH.

Design of the Voyage now commenced—With what Feelings Contemplated by Mr. Williams—Cheerful Sail down the Channel—Detention at Dartmouth—Farewell to England—Occupations during the Voyage—Christian Fellowship—A Funeral at Sea—Crossing the Line—Arrival at the Cape of Good Hope—Mr. Williams's Services and Success at Cape Town—Gratifying Reception at Sydney—Interest Awakened—Kindness and Liberality of the Friends of Missions—Interesting Intercourse and Important Information—Public Embarkation for the Islands—Unexpected Meeting—Arrival at Tutuila—Early Visitors—Estimate of Christianity by the Converted Samoans—Fulfilment of Native Prophecy—Intercourse with Amoamo—Scene at Leone—Delighttul Voyage along the Coast of Upolu—Incidents at Apia—Mr. Williams's Engagements—His Estimate of the Samoan Mission—Illustrations—Labors of the Missionaries—Tribute to Capt. Morgan—Death of Rev. J. Barnden—Mr. Williams Resolves to Remain at Upolu—Remarkable Selection of a Place of Residence—Reasons of his Choice—Gratitude and Joy of the Natives—Removal of Property—Erection of Dwelling-House—Surprise and Jealousy of the Heathen—Calamities Averted by the Influence of his Name—Employment—Magic Lantern—Visit to Rarotonga—Reception—Makea—Distribution of the New Testament—The Chief's House—Preparations for Commencing a College—Unexpected Detention—Mr. Williams at Tahiti—Conduct of the French—Visits to Eimeo, Huahine, Raiatea, Borabora, Mauke, and Atiu—Large Accession to the Church—Merciful Deliverance—Return to Rarotonga—Animating Scenes—Departure for Samoa with Native Teachers—Their Preparation for the Work—Visit to Aitutaki—Encouraging Incidents at Manua—Missionary Meeting at Manono—Mr. Williams's Numerous Visitors—Regulations—Results—Fears of the Heathen—Singular Conversion—Formation of a Christian Church—Mr. Williams's Stated Engagements—Return of the Camden—Arrival of American Expedition—Preparations for Western Voyage—Last Sabbath at Samoa—State of Mr. Williams's Mind—Affecting Visit—The Camden Sails—Arrival at Rotumah—Intercourse with the Natives—Description of the Island—Settlement of Teachers—Mr. Williams's Feelings on the Voyage to the New Hebrides—Favorable Reception at Fatuna—Last Entry in his Journal—At-

tempt to Account for its Remarkable Phraseology—Arrival at Tanna—Auspicious Commencement of a Mission on that Island—Mr. Williams's Hopes and Fears—Landing at Eromanga—Death—Reflections—The Camden Reaches Sydney—Recovery of the Remains of Messrs. Williams and Harris—Effect of the Tidings at Samoa—Native Sorrow and Sympathy—Funeral—Distress of the Rarotongans—Monuments—Arrival of the Intelligence in England—Manifestations of Regard and Sorrow—Brief Sketch of Mr. Williams's Character—Recollections and Impressions of the Rev. W. Ellis—Conclusion.

EIGHTEEN years had passed since Mr. Williams formed the first conception of that important embassy upon which he had now embarked. If the reader will turn to the notices of his reluctant residence at Sydney in 1822, he will find there its outline sketched by his own pen. And every page of his subsequent history shows that this was not a mere brilliant illusion, originating in youthful ardor and unreflecting zeal, which delay and disappointment would moderate, if not destroy; but a project wisely formed, and well founded upon calculations which experience would confirm, and principles which time would only mature. Already in the successes of former years, his "patient continuance in well doing" had wrought for him a large reward; and no man had ever more reason than he to "rejoice in his own works; but these previous conquests from the enemy were in his esteem little more than the outworks of a mighty citadel, which he burned with ardor to enter and overthrow. Not, indeed, that he expected by the voyage now commenced to accomplish all that was in his heart. He went primarily to survey the field and prepare the way for future laborers, and obtain an entrance, not for the missionaries of a single society, but of every institution willing to take its part in the evangelization of Polynesia; and had his life been spared and his design accomplished, every Christian body in Britain would have been invited to enter the field and gather the fruits of his noble enterprise.

It will not be supposed that in undertaking a voyage so onerous and hazardous, Mr. Williams was a stranger to anxious thought and painful forebodings. Although sustained by faith in God, by the results of former and similar labors, by the full conviction that he sincerely desired and designed to do the will and spread the glory of his Divine Master, and by the assurance that the effectual fervent prayers of many righteous would follow him through his adventurous course,

he was nevertheless weighed down, at times, by an oppressive sense of the responsibility of his position. These feelings, however, were but passing clouds, which shaded a path usually bright, and neither his piety nor his natural temperament permitted him long to walk in darkness. This was very apparent soon after the painful hour of separation had passed, and the Camden with her canvass filled was pursuing her course. From that time his spirit rose with elastic energy, and retained its buoyancy during the progress down the Channel. This will appear from the following extracts.

"Five o'clock, April 12. I hasten to inform you that we are now leaving Deal. A boat-load of kind friends has just come off to bid us farewell. Last night we anchored about fifteen miles beyond Margate, and after we had met together in the large cabin for worship, the men held another meeting for prayer amongst themselves, and we were all delighted with the pious fervor which breathed in their supplications, and were surprised at the appropriateness and fluency with which one of them expressed himself." "We are gliding down the Channel most delightfully with a fine breeze and a smooth sea. The bleeting of the sheep, the quacking of the ducks, the crowing of the cocks, and the singing of John's canaries, make us think that we are still on shore, though I cannot persuade our sea-sick folks that such is the case. The vessel is the most perfect we could have obtained. There is a prospect of great happiness on board." "Off the Isle of Wight, April 13, 1838. Our vessel is gliding splendidly past every ship she sees, even those double her size. The weather is beautiful, and the wind veering round just as we require it. I hope, my dear sisters, that you will be so entirely reconciled as to rejoice in our departure. You see the hand of God; you see the blessing of God; you know it to be the cause of God. The captain and mates are everything we could wish. Most of the crew, we hope, are decidedly pious."

These pleasing circumstances exerted a delightful influence upon Mr. Williams's mind, and throughout the first three days of the voyage his spirits were unusually high. His admiration of the Camden was unbounded, and he entered with all the ardor of a racer into every trial of her qualities with the various vessels pursuing the same course, and watched her progress with undisguised delight as she neared some that were ahead, or distanced others that were astern. Thus prosperously did they pursue their voyage until Saturday night, when a heavy and contrary wind compelled the captain to seek shelter in Dartmouth roads. It was Sabbath afternoon when they came to anchor, and Mr. Williams immediately landed and preached for Rev. Mr. Stenner, who with his hospitable flock manifested the utmost delight at this un-

expected apparition, and most cordially opened their hearts and houses to all the missionaries. "The friends at Dartmouth," writes Mr. Williams, "have loaded us with kindness," and those friends will not soon forget the public meeting on the Monday, and the valedictory service on the Wednesday evenings, during which their beloved visitor was detained amongst them. The wind having become fair, early on the morning of the 19th of April, the Camden again weighed anchor, and at six o'clock, P. M. Mr. Williams looked for the last time upon the dim shores of his native land.

As soon as the brethren had sufficiently recovered from the effects of a first essay upon the unstable billows, plans were formed for the profitable employment of their time, and it was agreed that every day at ten and two o'clock they should meet Mr. Williams for instruction in the Tahitian and Rarotongan. Shortly after this, on the 3rd of May, the missionaries, the captain, mates, and other members of the ship's company, altogether twenty-six persons, formed themselves into a Christian church, and on the following Sabbath evening united in commemorating the Lord's death. This was a season of peculiar interest to the brethren, and it was rendered deeply solemn by the circumstance, that death had that day removed from their midst a poor Marquesan whom they were conveying to his native shores.

On the following morning, the last melancholy duty of committing the body to the deep was performed, and none but those who have witnessed the scene, can fully realize the solemnity of a funeral at sea. "At half past ten," writes Mr. Gill to his brother, "we all were assembled on deck, and the service commenced by singing the hymn, 'Oft as the bell with solemn toll,' etc., (the ship bell had been tolling for the previous quarter of an hour,) Mr. Williams gave an address, after which the remains of the poor Marquesan were committed to the deep, until the sea, with the solid ground, shall at the voice of the archangel give up its dead. We were all deeply affected."

On the following Thursday they crossed the line; but instead of the follies usually practised by seamen when making this transit, the day was dedicated to devotion. All the crew were released from labor, and "at eleven o'clock," writes Mr. Gill, "we met on deck, when Mr. Williams gave us a most excellent address from Psalm cvii. 23, 24." The evening was set apart for special thanksgiving and prayer. From

this time nothing occurred to diversify the daily engagements of the missionary band until the fourth of June, when they spoke with an American whaler, by which Mr. Williams wrote a hurried note to his sister, Mrs. Kuck, in which he says—"We are now in lat. 25 south, 30 west longitude, having had a most delightful run of six weeks, and we hope to be at the Cape in two or three more. We are all very happy."

On the first of July, the Camden entered Simon's Bay. "As soon as we had cast anchor," writes Mr. Gill, "the lieutenant of a ship of war lying here came off to us, to make sundry inquiries. When the captain told him that our cargo was missionaries and Bibles, he smiled, and evidently could not understand it. As soon as convenient, we unitedly bowed ourselves before the throne of our God to acknowledge the goodness and mercy which had so signally followed us." Mr. Williams landed with some of the brethren, and as it was the Sabbath, he readily accepted an invitation to proclaim in the Wesleyan chapel, and for the first time on African shores, the same glorious truths which he was conveying to Polynesia. But his engagements during his stay at the Cape, with other particulars of interest, will be best conveyed in his own language. The following extract is from a letter to the author, dated July 14, 1838:—

"You will be gratified to learn that, after a most delightful passage of ten weeks from Dartmouth, during the whole of which we did not experience a storm and enjoyed every comfort, we safely reached this place. On our way we sighted Madeira, and had a splendid view of Teneriffe. We sailed close by it, and the scene would have enchanted you. The Peak is the summit of one stupendous mountain of which the island consists, and is occasionally enveloped in clouds. It was so when we glided by it; but as the wind was strong and the weather clear, we saw it to great advantage. It was first surrounded by a belt of clouds, above which it towered a considerable height, and this beautiful appearance was presented several times, as one mass of clouds were dispersed and another succeeded them. I have been busily employed on the voyage, in teaching my brethren the language, in writing, in Tahitian, the history of some of the martyrs, etc." To another friend and his sisters, he adds other particulars of the voyage and its termination:—"Most of the sailors being pious, we did not hear an oath from one of them throughout the passage, and instead of songs, they amuse themselves with singing hymns. Our captain is an eminently pious man, and does all in his power to make his passengers happy. Dear Mary never suffered so little on any voyage as on this, and Willy has been as happy as possible. His mother gives him a good mark for his lessons, and with the money thus obtained he bought an omnibus with 'Baker, Whitechapel, Mile End,' upon it. I can assure you that this being almost the first article we set our

eyes upon in Cape Town, it brought Bedford Square and Denmark Street so vividly to our minds, that the tear of affection was standing in the eye before we were sensible of it. Scarcely a day passes but we think of you all, and speak of you all with unabated love. * * After reaching Simon's Bay, I had to travel about twenty-two miles to Cape Town. For fourteen miles this road is pretty good, but the other part is across bays and sands from which horses and vehicles have sometimes to be dug out. At one place you reach an extensive sandy plain covered with heath, where there stands a small public-house with the sign of 'The Gentle Shepherd of Salisbury Plain,' and the odd fellow who keeps it has placed on the sign-board two verses as odd as himself, which begin thus:—

"'Multum in parvo. Pro bono publico;
Entertainment for man and beast all of a row.'"

"At Cape Town," Mr. Williams writes to the Rev. W. Ellis, "I was most kindly welcomed by that long-tried and invaluable servant of the Society, Dr. Philip, and his devoted wife. In the evening of the same day, I gave an address at the missionary prayer meeting, where I was introduced to Messrs. James Backhouse and George Walker, two excellent gentlemen of the Society of Friends, who have been upon a religious visit to New South Wales, &c. and have been, we think, the instrument of very much good. On the following day I hired wagons drawn by eight horses each to bring the party from Simon's Town. On Wednesday evening, we held a Temperance Meeting, which was numerously attended, and at which considerable interest was excited in reference to our missions. On Sabbath evening I preached to a very crowded audience; Dr. Philip having addressed to us a most excellent discourse in the morning. During the week, I visited many of the infant schools, and was exceedingly delighted; but solely grieved that no one of our number knew a system so admirably adapted to the present circumstances of the South Sea Missions. I was therefore most anxious to obtain a teacher, but Dr. Philip thought there was little prospect of success, and we were about to relinquish the hope, when, on Monday morning, one of the most efficient masters in Cape Town came and offered his services. I consulted with Dr. Philip and my brethren, who considered that I should engage him, and I have done so for five years. His name is Mr. Ebenezer Buchanan." "The Cape Town friends," Mr. W. adds to the author, "have expressed so lively an interest in the introduction of this invaluable system into the islands, that they have contributed £100 to provide the necessary apparatus, and cover the expenses of conveying Mr. and Mrs. B. to their destination. Two merchants went round and collected £40. At a meeting of Sunday School Teachers, which was numerously attended, I mentioned the circumstance, and £10 more was contributed; and I have had colonels, captains, invalids from India, and other persons of distinction, call upon me to tender their donations. There is a beautiful place about half-way between Simon's Bay and Cape Town, called Wynberg, where many pious gentry reside, who wished me to come there and hold a meeting. This I did, and they gave me £30."

This cheering reception, and the pleasure which Mr.

Williams derived from the society of Dr. Philip and other excellent friends, would have detained him longer at the Cape, had not duty constrained him to depart, which he did on the 19th of July. As the wind was fair, the Camden soon cleared Simon's Bay, and in a few hours was rapidly pursuing her course to Sydney.

On the 10th of September, after suffering severely from a gale off St. Paul's, they entered Sydney harbor, and were received in a manner the most gratifying.

"On reaching Sydney," Mr. Williams writes to the Directors, "our old friends Messrs. Bourne and Crook, with many others, gave us a hearty welcome, and received us into their houses." Here, however, he was detained much longer than he desired. But the time was not lost. "I have been endeavoring," he writes, October 7th, "to excite interest in the missionary cause, and our first meeting was held last evening. The late Colonial Secretary, Alexander M'Leay, Esq., took the chair, and the place was crowded to excess by a most respectable audience. No collection had been intended, as the meeting was only preparatory to the formation of an auxiliary to the London Missionary Society. One friend, however, rose and said that he would give £50 per annum for five years! another gave a donation of £50; two others of £10, and four of £5; and this, I trust, is only a commencement of the work. We are to hold another meeting next Wednesday evening, when the Auxiliary is to be formed; but as neither the Independent nor Baptist chapel is large enough, Dr. Lang has kindly lent us the Scotch kirk." The adjourned meeting served to deepen the impression previously made by Mr. Williams's addresses. "The place," remarks Mr. Gill, "was crowded to excess, and all appeared to be deeply interested in the engagement. His Excellency, the Governor of New South Wales, was present, and to him Mr. Williams presented a fine copy of the Rarotongan Testament." Referring to these pleasing occurrences, Mr. Williams thus writes to Sir Culling Eardley Smith: "The efforts I have made to excite an interest here in the cause of Christ among the heathen, have been greatly blessed; so much so, that an efficient Australian Auxiliary has been formed, and upwards of £500 donations and subscriptions have been already received. His Excellency the Governor, Sir G. Gipps, attended our meeting, and set down his name for £20. I have had the honor of dining twice or thrice with his excellency, and he takes a lively interest in the great work in which I am engaged. One gentleman set down his name for £50 per annum for five years. Thus is God smiling upon my labors." In a letter to Mr. Snow, he adds, "The books [Missionary Enterprises] we brought out are all gone; and if we had a hundred more we could have sold them."

Such success was sufficiently encouraging to Mr. Williams, but his happiness, during this delightful sojourn, was much increased by the intelligence brought at the same time from the South Seas. Under date October 5th, he writes, "A vessel arrived from the islands yesterday, and I have this afternoon seen the captain, who gives a most

delightful account of the state of the islands, especially Rarotonga and the Navigators. He states that it is of no use to take muskets and powder to that group; that nothing is demanded by the people but books, missionaries, pens, ink, slates, and paper; and that the work is going on with unprecedented success. 'The missionaries are much beloved by the people." And this testimony was confirmed by Captain Bethune, of H. M. S. Conway, who had recently returned from the islands; and at the second public meeting, and in the presence of the governor, "he gave," writes Mr. Williams, "a most delightful account of what he saw." "Here also," he adds, in a letter to the author, "I met the expedition, which is going to Port Essington, in New Holland, to form a new settlement. Sir Gordon Bremer had the command of it, but it is ultimately to be under the command of Captain M'Arthur, who is a most exemplary Christian. From all the gentlemen connected with this expedition, I received attentions and valuable information; but especially from Captain M'Arthur, who was exceedingly urgent that I would visit Port Essington, and form a mission in the vicinity. For my encouragement, he not only promised every assistance, but gave the following piece of singular, encouraging, and valuable information: that in the Arafura sea, which is just through Torres Straits, there is an island called Kissa, where the inhabitants are all Christians, and where they have large places of worship, with native schoolmasters and ministers; that they have had no intercourse with Europeans for fifty years, until lately; that they are exceedingly anxious for missionaries; and that, as they are constantly trading with New Guinea, this may afford an auspicious opening to that island. Mr. Earle, a gentleman of the expedition, gave me a most interesting manuscript, containing a full account of the island. It appears that about seventy years ago a Dutch missionary labored amongst the people with great diligence, and that the existing state of things is the fruit of his toil. I long to be able to commence my great voyage."

But there were other circumstances of a widely different character, which contributed to animate him in the prosecution of his noble enterprise, especially the condition of the Australian aborigines, and the proceedings of the Catholic priests. In a letter to his son Samuel, dated October 20, he thus refers to the former pitiable class. "We formed another society last night, which is an auxiliary to the Aborigines Protection Society; for the stock-keepers up the country kill the poor natives most sadly. I cannot stay to give you the particulars, but I am sorely grieved to tell you that the poor aborigines are as ignorant, wretched, and degraded as they were when the English first took possession of their country fifty years ago. This shows us that it is not mere intercourse with civilized society that can convert and elevate the heathen, but the precious Gospel of Jesus Christ." "With regard to the Catholics," he writes to Mr. Snow, "you will be grieved to hear that the priests are making a most desperate effort to establish Popery in the islands. I have heard that a French frigate is gone to the Gambier Islands with fifty priests on board. What a call is this for exertion on the part of British Christians; and how ought the friends of Christ of all denominations to unite hand and heart in opposing that despicable and destructive system. The popish bishop confirmed about three hundred Irish convicts, last Sabbath day."

But however important his stay in Sydney, Mr. Williams was most anxious to embark for his more distant destination, and it was therefore with great joy that, on the 17th of October, the vessel for which they had been waiting entered the harbor. Preparations were immediately made for proceeding onwards to the islands; and on the following Tuesday evening, (October 23,) the missionary band, in connexion with three Wesleyan brethren and their wives, who were about to sail in another vessel for the Fijis, were publicly and specially commended to the care of the Most High. "This," writes Mr. Gill, "was a truly interesting service. The chapel was crowded to excess. The kindness of the friends here is past all description. The separation is quite a second leaving England, and to complete it they are going to engage a steamer to convey us to the Head, seven miles down the stream, when we embark. This is kindness indeed."

This proposal was carried into effect on the following Thursday, (October 25,) and the scene then witnessed was a striking evidence of the intense interest which had been awakened. The following extract from the interesting journal of Mr. Gill, contains some particulars of the embarkation.

"This morning, at half past nine o'clock, crowds were collected at the government jetty, where the Australian steamer was to take up her passengers. At ten o'clock, she came alongside, and was soon completely filled. We were detained about an hour, during which we engaged a native of Rarotonga, a lad about twelve or fourteen years of age, to go on with us to the island. He appeared truly pleased; having been brought to Sydney by a merchant who told him that he should get back to his island in a day or two. He cried with joy at the anticipation of seeing his *medua vaine*——mother. A little after eleven o'clock we proceeded down the stream. As we left the shores of Sydney, Mr. Saunders gave out the hymn,—'Jesus at thy command,' &c. At ten o'clock we came alongside of 'the Letitia.' Another hymn was then sung, and Mr. M'Kenny offered prayer, after which the Wesleyan brethren embarked on board the Letitia, which lay about ten minutes' sail from the open sea. As we were leaving them, we sang—'Ye messengers of Christ,' &c. A little before two o'clock we came alongside of the Camden. But it is impossible to describe the scene which we then witnessed. I must leave you to supply yourselves from your recollection of the 11th of April last. As the steamer left us, the friends, as well as their feelings would permit, sang the Christian's parting hymn:—

"'Blest be the tie that binds
Our hearts in Christian love,' &c.

"After sailing round the Camden, and giving us three cheers, they

bade us farewell and returned, and in less than an hour we were again at sea with a favorable wind."

No event demanding particular notice occurred until November 16, when they joined company with an American whaler, and enjoyed much pleasant intercourse with Captain Biggs, her commander. Amongst her crew they were surprised to find a native of Savage Island.

"The captain," writes Mr. W. to his son Samuel, "lowered his boat and came alongside, bringing the savage with him. And you would have been much amused, had you seen him sit and stare at the missionaries' wives. Our cow was in the long boat, and we took him there to see her. Immediately he got a sight of her, he sprang back, set up a shout, and gazed intensely for five minutes, every now and then uttering an exclamation of astonishment. It was some time before I could make him understand, but at length I told him that my name was Williams, when he immediately began talking about Uea and Niumanga,* and informed me that Uea was killed in the war, and that Niumanga was at Manua, having made his escape. I intend to call at Manua, and take him and some teachers to Savage Island; so, my dear Sam, you must remember them and me in your prayers."

"This youth," adds Mr. Gill, "was very desirous to stay, but the captain would not part with him. Captain Biggs told us that the native police is in efficient operation, and gave us the following illustration. It is appointed that two policemen shall watch over every sailor that lands; and one evening fifteen sailors came on shore, and went to a house where they hoped, as they termed it, to enjoy themselves; but to their great mortification, they were followed by thirty policemen, who kept them in good order."

After a pleasant voyage, on the 23rd of November, they came in sight of Tutuila, and on the following morning the Camden entered and anchored in the sheltered and lovely harbor of Pangopango.

"The scenery," observes Mr. Gill, "is beautiful beyond description. * * The natives who came on board were quite overcome with surprise, when we told them that ours was a missionary ship, and that we had Mr. Williams with us." "The very first man," Mr. Williams writes to the author, "who stepped on board the Camden was the powerful chief who killed Tamafaigna. He is still a heathen and a wicked man. I talked seriously to him; but whether any beneficial impression was produced, time will tell. A few minutes after, four or five young men, whose appearance formed a perfect contrast to that of the chief, came on board, and lifting their hats from their heads, saluted me very respectfully by saying, in the na-

* The two natives taken on board the Messenger of Peace. Vide Missionary Enterprises, p. 296.

tive language, 'Good indeed are God's arrangements. He has heard our prayers, and brought you back at last.' They proved to be members of the recently formed church, and during our stay we were delighted with the piety of their conduct. Presently Moana, the chief of the Marquesas, came alongside. You may recollect him. He was in England, and came out with the brethren in the Dunottar Castle. At length, Mr. Murray came. He is very tall, and thin, and pale; we were all distressed at seeing him. But he informed us that he was in tolerably good health. He and his brethren, we found, had endured great privations, but he spoke of them as a true missionary of Jesus Christ, who had learned 'to endure hardships as a good soldier.' As soon as he came, all hands were called aft, and we joined on our quarter deck, with one heart and one soul, in presenting our united praises to God for his gracious and protecting goodness. On going on shore, we found most of the people professing Christians. They appeared to be exceedingly kind to Mr. and Mrs. Murray. We were present at their usual Friday meeting, when several excellent speeches were delivered by the natives, who congratulated themselves and thanked God on our safe arrival. Most of the brethren said a few words, which were interpreted by Mr. Murray. On Sabbath, we united with the infant church in the ordinance of the Lord's supper. They are all interesting characters. The place is romantic and beautiful in the extreme; and a settlement might be formed here which would not be surpassed in the whole Pacific Ocean."

During the meeting on Friday, referred to by Mr. Williams, "I was much affected," writes Mr. Gill, "by the conduct of one of the wives of a native teacher from Rarotonga. As soon as Mr. W. told her who of our number were for our land, she took firm hold of Mrs. Royle's hand and Elizabeth's in one of her own, and in the other held Mr. R.'s and mine, and welcomed us with an expression of great affection. On the following day, we were all summoned to a meeting of the chiefs, who had a good supply of pigs and fruit to present to us. After we had received the presents, with a speech from the principal chief, Mr. W. told them that he would give them something in return, but immediately he and his attendants exclaimed against it, saying,—'*The introduction of the light of the Gospel is more than a compensation.*'" After several natives had made their "little speeches," a very old chief arose, and said that many years ago a chief in a neighboring village delivered this prophecy—"That the worship of the spirits would cease throughout Samoa,—that a great white chief would come from beyond the distant horizon, who would overthrow their religion, and that all this would happen very shortly after his death." "That old man," he added, "died just before the lotu was brought to our land," and then turning from the assembly, fixing his eyes intently upon Mr. Williams, and pointing to him as he sat in their midst, he said, in a most expressive tone,—"See! the prophecy is fulfilled. *This* is the great white chief who was to come from beyond the distant horizon; *this* is he who has overturned the worship of the spirits!" He then proceeded to show how completely the prediction had been verified, and concluded with an earnest exhortation to all to embrace the word of God.

"On Monday morning," Mr. Williams proceeds, "we sailed for Leone, which is about sixteen miles from Pangopango. Here I

recognized, and pointed out to my brethren, the place where our boat lay to on her oars at our former visit; the trees under which the Christians sat, and Amoamo, the chief who waded into the water, and who, I am truly happy to say, is, I believe, a decided Christian."

Shortly after their arrival, Amoamo came on board the Camden, and during his short stay, Mr. Williams showed to him the plate which represented the scene at his first visit. On seeing it, his astonishment was excessive. For some time, he stood motionless as a statue gazing upon the picture with a look of incredulity, and then lifting up his hands, he broke forth into the exclamation, "Yes! it is so truly. That is I myself; there are my people," and for a considerable time, did nothing but express his admiration of the picture, and of those wonderful papalangis who could represent on paper things which their eyes had never beheld.

"Poor Barnden," writes Mr. W., "was much attached to him, and his kindness to the missionary was great and unvarying. When it was determined that Mr. B. should remove for a season to assist in putting up the press, &c., the poor chief's heart seemed ready to burst; he cried for days like a child." "Poor fellow," writes Mr. Gill, "I shall never forget him. Mr. W. endeavored to comfort him by the assurance that he should have another missionary in a few months, but he refused to be comforted, saying,—'You promised me a missionary when we were heathens, and now we have had him a little while, and have cast off heathenism, what *can* we do without him? Shall we go back again to darkness?'"

At a short distance from the landing-place, and on the site of the little original chapel, there stood a half-finished house of prayer 100 feet long. "A class of feelings scarcely describable," writes Mr. Williams, "rushed into my mind at the sight of this large chapel, capable of containing 1500 people, and finding the entire population under instruction." As soon as the missionary party landed, they were unexpectedly invited to a dinner in native style, consisting of a pig baked whole. "We sat down on the stones," writes Mr. Gill, "and each took a leaf as a substitute for a plate, and ate as much as we pleased, but none seemed to relish it so much as Mr. Williams."

"Having taken Mr. Barnden on board," Mr. W. proceeds, "we steered for Apia, the harbor in Upolu, where Mr. Mills is stationed; and as we sailed along the coast of that noble island, at a distance of every few miles we recognized large places of worship, white as snow, smiling a welcome to us through the dark rich foliage in which they were embowered. We entered the harbor at eight o'clock, and soon received a hearty welcome from Mr. Mills." "We were soon surrounded by natives," adds Mr. Gill, "who were rejoiced at being told that ours was a *lotu pae*, a religious ship, and that we had brought Mr. Williams."

"Messengers," Mr. Williams proceeds, "were immediately sent to convene missionaries, chiefs, and native teachers, and in the mean-

time I obtained the use of a large house, and with the assistance of some of my brethren, set to work, and divided it into apartments to accommodate the missionaries on shore while the Camden was unloading. In about a week, those who were summoned assembled, and a great meeting was held, at which the stations of the three brethren were fixed. Mr. Stair, the printer, is settled at Falelatai, the settlement of the interesting young chief spoken of in the Narrative, (page 451,) called Riromaiava. He is now a powerful preacher. Mr. Heath calls him the Whitefield of Samoa." Amongst other arrangements, it was agreed that Mr. Macdonald should remove from his station to another, where his labors were most urgently required; but not a native would render the slightest assistance in conveying his goods to the Camden, and the reason they assigned was that it should never be said they helped a missionary to leave them."

While the brethren were being located at their respective stations, Mr. Williams improved the season by holding intercourse with the natives, and in making observations upon their spiritual condition. His estimate, with some of the incidents which marked this portion of his history, will be found in the following extracts.

"I must now tell you something about the state of the mission. And in the first place, the numbers who have renounced heathenism are very great. It is supposed that the whole group contains a population of sixty or seventy thousand, and of these about fifty thousand are under instruction. The desire for missionaries is intense and universal. Chiefs from all quarters came, some one hundred others two hundred miles, and pleaded with us in the most urgent manner, and, if we had had twenty instead of three, all would have been readily disposed of. Your heart would have ached, had you seen the downcast dejected looks of those who were unsuccessful. Since my arrival, I have attended the opening of three or four places of worship, each of which will contain from twelve to eighteen hundred persons, and there are eight or ten of these places in Upolu, besides other smaller ones. The natives have got into a method of killing an immense number of pigs when they open their chapels. At one place there were seven hundred killed; and at another, where the population did not exceed sixteen hundred, they slaughtered thirteen hundred and seventy! We hope shortly to improve upon this system, and to induce them to save their pigs to buy clothes. The entire cessation of their sanguinary wars is another interesting feature of their condition. When Matetau, a chief mentioned in the Missionary Enterprises, became really converted,* he called together his friends and relations; and having a large stock of muskets, clubs, &c., he distributed them all, not reserving even one for himself; and then holding up the Gospel of Matthew, he said to them,—'This is the only weapon with which I will ever fight again.' He had been a great warrior. The multitude who can read would surprise you.

* He is now a deacon of a Christian church.

The Tahitians made very great progress, and were rapid in acquiring the art of reading; but the Samoans far surpass them. It is but a few years ago that this language was unwritten, and now the Gospel of St. Matthew is translated, and many elementary works are in print, thousands of which are in the hands of the people, and they read them with fluency and interest. At most of the houses in the island, family prayer is conducted, and at the dawn of day, you are awoke by the voice of prayer and praise. A short time since, Mrs. Mills went into the house of her servants one evening, and found them sitting in the dark. Inquiring why they did so, they replied that they had but a small portion of oil, and as they did not know when they should get any more, they sat in the dark that they might use their oil at family prayer, and be able to read the Scriptures."

"To give you an idea of the extent of the brethren's labors," Mr. W. writes to the Directors, "I would just describe Mr. Heath's station. Besides Manono, he has to superintend twelve or fourteen thousand people scattered in villages along a line of coast of seventy miles in length; and the other brethren have stations of equal extent, and having no horses, they are compelled to walk a great deal, which is wearing them out fast. I have much pleasure in stating my conviction that a band of more devoted, laborious, and talented missionaries, is rarely to be met with. * * Of our truly beloved and excellent captain, I cannot speak in too high terms. He has gained the affections of every one on board. As a man he is mild, amiable, and obliging in the extreme; as a captain he is the most skilful of any with whom I ever sailed. In danger, he is calm and collected, prudent but decisive; and as a navigator, although he has not enjoyed the advantages of a good education, he is so correct, that we have not been out a mile in our reckoning in making any land since we left England. As a Christian, he is 'a holy man of God.'"

The scene which surrounded Mr. Williams at Samoa, could not fail to awaken in his heart peculiar emotions. Here he beheld, with gratitude, wonder, and delight, the blessed results of his former labors, and reaped the large reward of those two voyages of Christian beneficence, by which he laid the broad and deep foundation of the noble superstructure now rising up before him. But amidst his exultation, and only five weeks after their arrival, the mission was deprived of one of its most efficient laborers, the Rev. J. Barnden, who was drowned while bathing. The loss in such circumstances was severely felt by the missionaries, all of whom justly and highly esteemed their devoted brother, but no one suffered more severely than Mr. Williams. "We all loved him much," he writes, "he was an invaluable missionary." It devolved upon Mr. Williams to take a principal part at the funeral of this excellent man. The event deeply impressed him at the time; so deeply that, on returning to his own house, his emotions overcame him, and he said to

his family, with a solemnity almost prophetic,—"*I*, perhaps, shall be the next."

Mr. Williams's primary intention was to have obtained a residence for his beloved partner, amidst their numerous and attached friends at Rarotonga, and during his western voyage to have made that island his head-quarters. But the state of society at Samoa, the conviction that his occasional visits there would be more productive than at any other group, the urgency of the missionaries and their flocks, and the desire of Mrs. Williams to dwell amongst a people so prepared of the Lord, induced him to make Upolu his future home. In addition to these motives, Mr. Williams writes that "the chiefs and inhabitants of a large district came to my son, and begged of him to dwell with them, promising to render him every assistance in their power. Considering it an eligible situation for promoting his objects, and a place presenting a wide scope for missionary labors, we determined upon taking up our abode there." In a letter to his son Samuel he has supplied other most interesting particulars of this movement:—

"But I think I hear you say," he writes, "what about my mother? Where is she? Tell me something about her. She is at Fasetootai, and John and Carry are with her. The people of that district were conquered during the late war, and were all driven from their lands; but since the introduction of Christianity, they have been allowed to return to their respective villages. The people came and begged so hard, and pleaded so forcibly, that your dear mother was moved with compassion for them, and agreed to go and settle there. The young chiefs are two as fine men as any you ever saw, and referring to the benefits of Christianity, one of them said,—'Had it not been for the Gospel, we should never again have set one foot upon the land of our fathers. But now, here we are, and we can dry our beautiful mats in the sun without fearing the hands of the plunderer; we can plant our food without being afraid of having it forcibly taken from us; and we can lie down and sleep in peace at night without dreading the murderous club of the warrior. Oh! what a good thing the religion of Jesus Christ is!' Tears were in his eyes while he spoke, and he could scarcely give utterance to his words. And then he added—'We only want one thing more, and that is that a missionary would come and live amongst us; and if *you* would come, we should never cease rejoicing.' All the women too came to your dear mother and Carry, and the chiefs went to John. Thinking that, upon the whole, it was a suitable place for all our purposes, we consented; and the people were so delighted that they put up a house sixty feet long and thirty wide for us in *one* day! The district is a very remarkable one. At the back of our house is the large mountain which was in flames when I first came. (Missionary Enterprises, p. 333.) A few paces

from the house are the large black patches where the fires were kindled in which the bodies of the victims were burnt; and a short distance farther, is the spot where Tamafaigna was killed; so that the situation is invested with much interest. There are 3000 or 4000 people in the district, whose instruction will afford to your dear mother and Carry plenty of employment."

Prior to this, Mr. Williams's temporary home was at Apia, nor did he contemplate a removal to Fasetootai, until, in their way to a more distant part of Upolu, he and his family called at this settlement. It was during this short sojourn of a few hours that their future residence was fixed. But it was rather fixed for them than by them. The importunity of the people, and the eligibility of their district, had indeed favorably disposed Mr. W. towards the locality, and without giving his assent, he merely intimated as much to the beseeching chiefs and clamorous crowd who followed him. But this was a sufficient warrant for them, and without awaiting a more definite reply, and acting upon the conviction that delays are dangerous, as soon as he had given them a word of encouragement, about five hundred natives started for Apia, a distance of twenty miles; and although without authority, they had no sooner reached the spot, than they sought out and seized every package upon which they saw the letter "W;" and having satisfied themselves that they possessed all, without waiting for refreshment or rest, they began their retreat in Samoan style, which is always in single file, and thus forming a lengthened train along the shore, they pursued their course shouting, laughing, and when the burden was not too heavy to prevent it, jumping and dancing with delight. Songs also were composed for the occasion, the chorus of which was:—

"Williamu is coming, is coming, is coming.
He is bringing *the lotu* to Fasetootai."

It is an interesting supplement to this incident that, although the property was distributed through several villages, and in scores of houses, and the temptation to dishonesty was peculiarly strong, not a solitary article was stolen.

The scene witnessed on the day of the erection of the mission premises, was not less characteristic than that exhibited during the removal from Apia. The house consisted of several rooms, and was built according to a plan of Mr. Williams. Every native capable of rendering assistance on this occasion most cheerfully did so; all acting under the direction of their

chiefs. Some were in the mountains felling the trees, and lopping off their branches; others were laboriously digging holes for the main pillars of the house, or fixing them in their proper positions; and another large band was appointed to bring the trees, from which nothing but the branches had been removed, and some of which were very large, to the spot where they were required. These masses of timber were carried upon *the shoulders* of the natives, about two hundred being assigned to each tree; and while these were staggering under their burden, another native, selected on account of his agility, and the readiness with which he composed songs and music suitable to the occasion, acted as master of the ceremonies, and did his utmost to strengthen and stimulate his brethren. At one time he would dart before them, or wheel round the log shouting as he ran; and at another he would leap upon it, and dance along between the heads and shoulders of the bearers; and, while in this elevated position, commence a solo, of which the following is a sample;—

> "This log is for the house of our teacher—Williamu.
> He the good word has brought to our land.
> He is coming to live at Fasetootai."

And instantly as the last line was uttered, it was caught up and repeated in chorus several times by the whole band at the highest pitch of their voices. Nor was the singing confined to a single company. All the different parties had their fugleman, and at every stage of their work, some new stanza would be composed and sung in celebration of their own achievements, or of their missionary's arrival.

But the joy of these natives was not unalloyed. As soon as it was known that Mr. Williams had fixed his abode in the conquered district of Ana, and amongst its vanquished inhabitants, it awakened almost universal surprise. How so great a man as he could deign to dwell with this subdued and despised people was a mystery which few could fathom. And some did not scruple to tell him, that they deemed his choice no proof of his discernment, and derogatory to his dignity. But for all this Mr. Williams was prepared; for he knew well the contempt and contumely with which the vanquished were commonly treated by their victors. This, indeed, had been suffered with more than ordinary severity by the brave but now beaten people at Ana; and as their subjection had been

dearly purchased by the combined forces of the other districts, in revenge, their settlement had been given up as a prey to all. Hence, if a party were passing either by land or by sea, they would almost invariably levy contributions upon this oppressed people, who well knew that resistance would only bring destruction. To such grievous injustice were they continually subjected from their heathen fellow-countrymen, many of whom delighted to add insult to injury, that even the children of the conquerors would enter the district, and command the chiefs to climb the cocoa-nut trees, procure them food, or perform other servile offices; and it was at their peril that they disobeyed these imperious urchins. Christianity, indeed, had, prior to Mr. Williams's residence, partially thrown her shield over them, and greatly improved their circumstances; but still a contemptuous feeling was widely prevalent, especially amongst the heathen. But their depressed position, only supplied an additional inducement to Mr. Williams to settle amongst them; and he was well aware that such a decision would create surprise. Had the evil consequences, however, ended here, they would have been comparatively harmless. But, unhappily, some heathen chiefs, moved with envy, burning with vengeance, and resolved to humble this favored people, during Mr. W.'s temporary absence, made a descent, with many hundreds of their warriors, upon the settlement. Mercifully for the people, whose destruction otherwise appeared to have been inevitable, Mr. John Williams heard that a fleet of war canoes, crowded with armed men, was approaching the shore, and, hastening to the beach, arrived there just as their prows grounded. For a considerable time, the infuriated chieftain rejected his pacific persuasives, and said to him, "Young gentleman, son of Williamu, if it was not you, you would be dead in a moment;" but after much effort, the sturdy warrior began to relent, and at length consented to abandon his design, "because the son of Williamu had interceded for the people."

Shortly afterwards, another party landed, and according to the custom, demanded food; but the people, deeming themselves now delivered from subjection by the residence of the missionary, refused to supply it, and the requisitionists departed empty. Incensed, however, at this disappointment, they resolved to take vengeance on their return; but this design also was frustrated by a similar intervention. Mr. John Williams met them, just as they were about to lay waste

some of the villages of the settlement; and on hearing who he was, they said that they loved the name he bore too much to oppose his wishes, and allowed him to conduct them through the settlement, and back to their canoes in peace.

Mr. Williams's stay at Samoa was much longer than he had proposed; and although anxious to visit Rarotonga and other islands, he had deferred his departure in expectation of the arrival of a vessel, which was bringing the goods of the missionaries from Sydney. The time, however, was not lost, but filled up in useful visits and labors, and public discourses, attendance at the schools, instruction in mechanical arts and evening meetings for conversation, which were productive of many good fruits. The people, grateful for the condescension of Mr. Williams in residing amongst them, were most ready to do or learn whatever he prescribed. But there was no method of instruction more popular than the magic lantern, a powerful and perfect instrument presented to him by the late Thos. Walker, Esq.; and as the circumstances under which it was given are characteristic of Mr. Williams, they may be briefly described. While on a visit to that excellent man, Mr. Walker said to him, "I want to make you a present: what shall it be?" Thanking him for the kind intention, Mr. Williams replied, that as the Romish priests were on their way to the islands with electrifying machines, and other philosophical apparatus, by which they expected to impress the natives with their preternatural power, he thought he might legitimately, if it were necessary, turn their weapons against themselves; and as he intended, on the voyage, to translate Fox's Martyrology, he should like to illustrate it by the magic lantern. The idea pleased Mr. Walker, who procured for him a large instrument, and in addition to numerous other slides on Scripture, English, and natural history, ordered a series to be well executed from the best plates in the Martyrologist's work representing the tortures and deaths of the faithful confessors of Protestant Christianity. The following reference, in a letter to his son, will show the use which Mr. Williams made of this valuable present, with the results. "I may here inform you of the prodigious interest the exhibition of the magic lantern produces. At the natural history slides they are delighted; the kings of England afforded them still greater pleasure; but the Scripture pieces are those which exc te the deepest interest. The first time I exhibited it, was at Mr. Murray's station; and then the

birth of Christ, Simeon taking the Saviour in his arms, and the flight into Egypt, indeed, all that had a reference to the Saviour, excited prodigious interest; but when the plate of the crucifixion was exhibited, there was a general sobbing, their feelings were overcome, and they gave vent to them in tears. This is a very valuable present, and I shall ever feel obliged to good Mr. Walker for it."

While waiting for the Elizabeth from Sydney, Mr. Williams returned with Mr. Murray to Tutuila. "I determined also," he writes, "to go to Manua, as that people were at war, and had sent to say that, if I would visit them, they would make peace and embrace the Gospel. But a heavy gale of wind prevented me from reaching it." At length, as the expected vessel had not appeared, it was resolved that they would wait no longer, and on the 17th of January, 1839, they directed their course to Rarotonga, and on Monday, the 4th of February, the Camden dropped anchor off Avarua.

"As we passed Mr. Pitman's station," writes Mr. Gill, "we hoisted our colors and fired a salute. A few natives came off in canoes, and having hailed Mr. Williams and the missionary ship with feelings of inexpressible delight, returned to communicate the news to their friends on shore. About half an hour after, we reached Avarua. Here also we fired a salute, and were soon visited by Davida, the son of the chief, Makea. He is one of the largest men I have ever seen; but he says he is only a little boy compared with his father. Mr. Buzacott soon came off, and it was indeed affecting to see him and Mr. Williams embrace. They are much attached to each other, and must of necessity meet with peculiar feelings." "We had long been anxiously expecting his arrival," Mr. Buzacott writes to the author, "and when our patience was nearly exhausted, a brig was seen off the island with strange colors flying, and the natives immediately said,—'It is Williamu!' As soon as she had dropped anchor, I hastened off to welcome our beloved brother's return to a place to which he ever felt so peculiarly attached. I will not attempt to describe my feelings on witnessing such a cargo of missionaries and Testaments, and especially on finding that some of them were to remain and assist us in this group. As the morning was unfavorable, they could not all land immediately, and therefore taking our letters from dear absent friends, only Mr. W., and Messrs. Johnson, Stevens, and Charter, accompanied me to the shore. By this time, the beach was completely lined with natives, their countenances expressive of the greatest joy, anxiously waiting to give Williamu a hearty welcome, and it was a considerable time ere we could squeeze our way through the crowd, who appeared very happy in again shaking hands with their old friend. When he came to Makea they fondly embraced each other, while Mr. Williams exclaimed,—'O Makea, how kind are God's dealings to us in sparing us thus far, and permitting us to meet again.' Little did those two attached friends consider that their

race was so nearly run, and that they were so soon to have a far more joyful meeting in their Father's kingdom. Makea died on the 19th of October, and Mr. Williams was cut off on the 20th of November." In a letter to a friend, written just before his own death, Mr. Williams thus refers to this excellent man. "The good chief Makea is gone. He was invaluable while he lived. His influence and power, great as it was, was given to God. He died most happy. I never knew a chief I loved so much, or thought so highly of. He will be a great loss to the mission; but I am happy to inform you that his son David is treading in his steps."

Soon after they had landed at Avarua, Mr. Pitman arrived, and referring to this period, he writes, "Mr. W.'s joy in again treading the shores of Rarotonga was exceedingly great. He clasped us in his arms with all that brotherly affection and kindness for which, you know, he was so eminently distinguished, and he briefly related to us his great labors in England; but nothing seemed to give him greater satisfaction than having been successful in obtaining a vessel for the important work he had so long in contemplation. In imagination, he quickly passed from island to island, and from group to group; and cherished the hope that, ere long, he should see with his own eyes native or foreign agents occupying them all."

Mr. Williams's first effort after landing was to get on shore the five thousand Rarotongan New Testaments which he had brought with him, and to obtain which the natives were manifesting their anxious desire. The manner in which they were received will be best described in his own words.

"I could fill my sheet with relating many delightful circumstances about dear Rarotonga, the truly affectionate manner in which the people welcomed me again amongst them, and how they scolded me for not bringing John and Mrs. Williams. The eagerness with which they received the Testaments would have cheered your heart, could you have been an eye-witness of the scene. The countenance of a successful applicant glistened with delight, while he held up his treasure to public view; others hugged the book; many kissed it; some sprang away like a dart, and did not stop till they entered their own dwellings, and exhibited their treasure to their wives and children; while others jumped and capered about like persons half frantic with joy. Many came with tears in their eyes, begging and beseeching that they might have one; and if Mr. Buzacott said, 'You cannot read,' the reply was, 'But my son or my daughter can, and I can hear and understand them.' One woman came and said that she had been doing but two things the whole of the night; the one was to cry, and the other to scold her husband, because he had nothing with which to pay for a Testament for her. You will recollect that none are given away. Those who had money to pay for them were first

supplied, (the price was 3s.,) and in a few days nearly £20 were brought into Mr. B.'s hands. The next were those who had dried bananas, or nuts to pay for them; these my dear John was to purchase at the price of a book, and find a market for them where he could. The third class supplied were those on trust; and when some came whose character was such as to cause a little hesitation, their appeals were pointed and affecting. 'Do let me have a Testament; do let me have the good word of God; perhaps by reading it my heart may be made better.' Others who could not read, and were slack in their attendance at school, would plead and promise to do better. 'We did not know,' said they, 'that our eyes would ever have beheld such a sight as this in Rarotonga; we shall neither eat, drink, nor sleep, if you do not give us the good word of God.' These are but faint representations of never-to-be-forgotten scenes which occurred at this delightful island."

Together with other brethren, Mr. Williams accepted the invitation of Makea to occupy his house during his stay at Rarotonga, some apartments in which were called by his name. This was a noble building. "It may indeed," remarks Mr. Gill, "be called a South Sea palace. It is two stories high, and has ten bed-rooms, and a large hall." "It is fitted up," adds Mr. Williams, "with very respectable sofas and chairs, beds and bedsteads, entirely of native manufacture. While a guest here, every *minute* attention that would have been shown at an inn was paid to me by the chief's wife and domestics. If I left a pair of stockings, or any other article of wearing apparel, in the bed-room, it was immediately washed, ironed, and placed ready for me when I wanted it again. A bowl of water, soap, and towels were always provided, and thinking the counterpane of my bed not good enough, they made a very nice new one. I mention these things to show you what progress has been made at this charming island."

The first days spent by Mr. Williams at Rarotonga were fully occupied in meeting with the brethren and the natives, and in making arrangements for the establishment of a college to educate pious and intelligent young men for missionary work, in which, besides theological truth, they were to be taught the English language and mechanical arts. Over this important institution, Mr. Buzacott consented to preside. Mr. W.'s intercourse with the people need not be minutely described. In addition to public ministrations, he visited the different stations, and excited peculiar interest by his narrative of the proceedings in England, and the persecutions at Madagascar, as well as by the exhibition of his magic lantern.

"After remaining here about a week," writes Mr. Buzacott, "having got through our most important business, Mr. W. and the missionaries intended for the Tahitian group prepared for their departure, and sent their clothes on board, intending to depart on the morrow.

During the night, however, the wind increased much, and next morning no vessel was to be seen. Our friends were rather awkwardly situated, not having a change left on shore, but none more so than Mr. Williams, who, in consequence of his size, could not so easily be suited. He, however, made no difficulty of it; but having obtained some dungaree of Mrs. B., he set several of the natives to work, and was soon fitted. I mention this to show how easily he could accommodate himself to circumstances. The time of the Camden's absence was a season of great anxiety to the ardent mind of our dear brother, who, at one time, would be projecting the building of a boat to visit Aitutaki or Mangaia, but was persuaded to wait awhile. At length, on the 5th of March, the Camden returned, and on the following day Mr. W. departed for Tahiti."

"On arriving at Tahiti," he writes, "I was most cordially welcomed by missionaries and people, but everywhere the cry was, 'Why have you left Mrs. Williams?' At a meeting of the brethren, they all cordially approved of the purchase of the Camden, the arrangements respecting her, the confiding her to my care, &c.; indeed resolutions to this effect were passed at every station. Mr. Johnson was appointed to Papara, and the queen and chiefs were delighted with the prospect of having a good education imparted to their children."

The only point of peculiar interest which occupied Mr. Williams's attention, during his short stay at Tahiti, is stated in the following extract from a letter to Mr. Kuck.

"You will doubtless see by the papers the cruel and oppressive conduct of the French. A sixty-gun frigate has been sent here to chastise the queen and people of Tahiti for not receiving the Roman Catholic priests, and the captain demanded two thousand dollars to be paid in twenty-four hours, or threatened to carry devastation and death to every island in the queen's dominion; and Mr. Pritchard, assisted by some merchants here, paid the money and saved the lives of the people. The French had only heard one side of the question, and would not hear any statements in defence, but demanded four things within the twenty-four hours—two thousand dollars, a letter of apology to the French king, a salute of twenty-one guns, and the hoisting of the French flag."

His long detention at Rarotonga made Mr. Williams anxious to leave Tahiti. Writing from this island, he says,—"I shall have been four months away, instead of two, and poor dear Mrs. W. will be in considerable trouble about me. I feel very much for her." But ere he could reach Samoa, it was necessary for the Camden to call at other islands, for which they had either missionaries or communications. In this voyage, Mr. Williams was accompanied by his attached friend and invaluable fellow laborer, Mr. Pritchard, but the visits then paid were too short to enable the brethren to

accomplish much for the people. The following brief sketch will embrace the leading incidents of this part of Mr. Williams's proceedings. The Camden left Tahiti on the 26th of March, to visit the various islands of the group. At Eimeo Mr. Simpson received them with great cordiality, and at an early hour on the following day the people were convened to hear from Mr. Williams an account of his engagements in England, and the objects he expected to accomplish for the inhabitants of Western Polynesia. A similar statement was subsequently repeated at Huahine, Raiatea, Borabora, and other islands, and in every place was heard with the most lively interest. Shortly after the meeting at Eimeo, the Camden sailed for Huahine, and on the following Friday, (March 29,) she was towed into Fare harbor. The full moon was shining at the time; and as it was a dead calm, the shore and the sea presented a scene of peculiar brilliancy, and no sound but the beat of the oars broke in upon its solemn stillness. On landing, Mr. Williams was warmly welcomed by his valued friend and former fellow-laborer, Mr. Barff, and was rejoiced to learn that the mission was presenting many signs of temporal and spiritual prosperity. Mr. Pritchard speaks of the services of the succeeding Sabbath, when Mr. Williams preached in the morning, and in the afternoon narrated his own recent history, as highly interesting. On the following day, he and Mr. Barff were called to the last sad offices over the infant of Mr. and Mrs. Charter, which had terminated its brief existence below, on the previous morning.

"Next day," writes Mr. Pritchard, to whose journal the author is greatly indebted, "we went to open a little chapel at Maiva, a village three or four miles from Fare harbor. The spot in which this little sanctuary stands, is one of deep interest. There numerous human sacrifices were offered, and there they worshipped the gods which their own hands had made. But their heathen temple is now converted into a house for Jehovah, and their false deities are exchanged for the only living and true God. This house of prayer stands upon the margin of a beautiful lake, and is surrounded with various trees of ancient growth, and of rich foliage, which were formerly sacred to the gods. On our arrival, we found an immense quantity of food prepared for the visitors." At the close of this service, the missionary band returned to the harbor, and sailed for Raiatea, where they landed at eleven o'clock on the following day. It may be readily believed that the feelings of Mr. Williams were peculiar in surveying a scene associated with so many pleasing and painful recollections; and he saw much there to produce sadness. Still he writes of his former residence in a cheerful tone. "Raiatea," he says, "is improving.

Mr. Platt's principal trouble is, that the young people do not come forward to join the church, and the houses of the natives are inferior; but they have been very busily occupied in building large decked boats, thirty or forty of which are on the stocks and finished, which may in a measure account for the state of their dwellings. One thing has pleased me much, which is, that the young chiefs, formerly so wild, are now steady, respectable, and devoting themselves to the advancement of education and religion. This is particularly the case with Tefaatau, Tamatoa, and Tapoa. Tahitoe may be added to their number. Mr. Platt has just finished his new house, and is going on diligently in his work." Their stay at Raiatea was short, but fully occupied. In the afternoon of the day of their arrival, the people were convened and addressed by Mr. Williams; a meeting for business engaged them in the evening, and on the following morning, the people of Raiatea and Tahaa met the missionaries to determine upon plans for their future improvement. On Friday, they again sailed; but so hasty a stay at a spot so endeared would not have satisfied its former missionary, had he not designed to repeat his visit shortly, and remain much longer with the people; a purpose, however, which he did not live to perform.

"On leaving Raiatea," Mr. W. proceeds, "we sailed for Borabora, which we found in a most interesting and flourishing state. Tapoa is a thoroughly good chief. Here are excellent schools superintended by himself. He also preaches most effective sermons. To this island we conveyed Mr. and Mrs. Rogerson, and I think no missionaries ever settled with brighter prospects of comfort and usefulness. The people of Papara gave them up with great reluctance. I had to visit them repeatedly, and to hold meetings, before they would yield." At this island, the brethren remained until the following Monday; and on the Sabbath, Mr. Williams presided at the Lord's table, and awakened here, as at other stations, great interest. Their next visit was to Mauke, but the Camden did not reach it until the following Saturday, and their stay, though interesting, was short.

When the Sabbath dawned, the voyagers found themselves off Atiu. And their arrival proved most opportune and beneficial. "The people," writes Mr. Williams, "were just upon the point of war; for a worthless Englishman had succeeded in ingratiating himself into the favor of one of the chiefs, and in bidding defiance to the laws. But the other chief being determined to uphold the laws, matters had run so high, that powder had been procured, and the run-away sailor was employed in casting bullets. Mr. Pritchard, who took the opportunity of visiting the islands in his capacity as consul, called him to account, and removed him from the place." "The teachers having told us," adds Mr. P., "that there were many anxious to join the church, we met more than forty candidates, who, after giving very satisfactory answers to our questions, were received into communion. Their clear and correct views of the way of salvation, and of the doctrines of the Gospel, do great credit to the native teachers." After public worship, the visitors exhorted the people to preserve peace, when they replied that, "as the foreigner was going away, there was now no fear of war." In leaving this island, Mr. Williams was again rescued from a watery grave. Owing to some mismanagement, the canoe which conveyed him and a son of Mr. Barff, was upset; but,

happily, the receding wave carried them some distance from the reef, otherwise, they would have been dashed upon it. Providentially, the ship's boat was near, and took them up. "This," adds Mr. Pritchard, "is the seventh time in which Mr. Williams has been thus upset in visiting these islands, and the second at this identical place." After a vain effort to reach Mangaia, on the 17th of April the brethren landed at Rarotonga. "Here," writes Mr. Williams, "I was delighted to find dear, good Buzacott *agate*, as they say in Lancashire, with the institution, and that he had already eleven fine young men under his care. Mr. and Mrs. Royle had also assisted him in establishing an infant and an English school; and during my short absence, the children had learned to sing *in English*, "Oh, that will be joyful," &c., and I was astonished to hear them go through that hymn. "In the evening," Mr. Pritchard adds, "we had a very interesting service in the chapel, for the people to take leave of four of their fellow-communicants, who were about to carry the Gospel to the heathen, and to commend them to the protection and blessing of God. It was truly affecting to see the feeling which was manifested by them in taking leave of each other. The whole day was one of no ordinary interest. One of these teachers with his wife was from Mr. Buzacott's church, the others from Mr. Pitman's, who thus writes respecting them:—"Both by myself and Mr. B. they were told what might be the probable result of landing amongst savages, viz., the loss of life. 'Content,' replied the worthy men, 'it is the cause of God. He will shield us from harm; if not, we cannot die in a work more glorious.' One of them added, 'Teacher, look at these scars! These I got in heathen wars. I was marked out and sought for as a sacrifice; but eluded my pursuers by secreting myself in the mountains. Often have I wondered how I escaped; but now it is all plain—the love of God through Christ my Saviour. Cheerfully, therefore, will I devote that life to him who has redeemed me with his blood. Had I died when sought for, my soul had perished.'" From Rarotonga, the Camden steered for Aitutaki, which they reached on the Sabbath morning, just after the close of the service; but the people proposed to reassemble immediately. "After the service," observes Mr. P., "all, or nearly all, came to shake hands with us. It is no trifling business to shake hands with more than a thousand people, yet any one not getting a shake would consider himself as deprived of a privilege which all are anxious to enjoy. This ceremony being over, we went to the teacher's house, where we had a good dinner in European style. It was gratifying to see a clean white cotton table-cloth, with knives and forks, plates, tumblers, &c. Our dinner consisted of cold fish and bread-fruit, and a very nice pudding made of bread-fruit, cocoa-nut, &c The teacher, in apologizing for not having a better dinner, said, 'If you had sent us a note to say you were coming, we would have provided for you; but as it is the Sabbath, we can only offer you what we had prepared for ourselves.' Soon after dinner, we again assembled in the chapel, when twenty-five candidates were admitted into church fellowship, and the ordinance of the Lord's supper was administered."

Having completed these visits, the Camden again sailed for Samoa, and on the 26th of April, sighted Manua. On

reaching the settlement, some natives came off to them, and from these they learned that peace was restored, and that a native teacher, *who had been sent to them by another native teacher*, was laboring amongst them with success. Thus were the circles of Christian influence spreading from new centres. But although the station was so occupied, as the native teachers from Rarotonga ("two fine young men and women," writes Capt. Morgan) "were appointed to this island, it was thought well not to change their destination, and on landing they were cordially welcomed by their predecessor, whose preparatory work, and knowledge of the language, would greatly facilitate their future labors."

"We were much pleased," observes Mr. Pritchard, "with the meek and mild appearance of the Samoan teacher and his wife. Christianity has effected such a change in them as to make them differ greatly from the heathen around them. Their little property having been landed, those who profess to worship the true God were assembled and addressed by Mr. Williams, from Luke xix. 9, 'This day is salvation come unto this house.'" Leaving Manua, the brethren proceeded to Tutuila, and on the 27th of April, landed at the missionary settlement. Mr. Murray, his family, and a large number of the natives, were suffering severely from a prevalent epidemic; but Mr. Williams preached, "and on the following day," writes Mr. Pritchard, "a native came to inform us that three persons at a certain house wished to abandon their heathenism. We went immediately to the place, and found an old man, who had been a very troublesome character, his wife, and his son, a fine looking lad about fifteen years of age. The old man was ill, and had found by sad experience, that there was nothing in heathenism to support him in affliction, and prepare him for death. He and his family had been coolly deliberating upon the step they were now about to take. It was truly affecting to hear the old man, who had grown grey in the service of Satan, now solemnly declaring that henceforth he and his would serve the Lord. By the side of this aged chief, sat one of his daughters, who had long made a profession of Christianity. We were struck with the difference of her appearance from that of those around her. She was better clad, and her countenance was modest, placid, and thoughtful. She was evidently the subject of no ordinary feelings while listening to her aged father declaring himself on the Lord's side."

Early on the 2nd of May, the Camden reached Upolu, and Mr. Williams hastened to relieve the fears of his beloved and anxious partner at Fasetootai, where he was shortly after followed by Mr. Pritchard, and by Mr. Cunningham, who had accompanied them from Rarotonga. Early in the ensuing week, Mr. and Mrs. W., with their visitors, crossed to Manono, to be present at a missionary meeting; and

"On Wednesday morning," writes Mr. Pritchard, "we went to the

Malai, a find open space where the natives had been accustomed to hold all their political meetings. Soon after our arrival, Mr. Heath's school was marched forward two and two, and as they entered the open space, commenced singing their little hymns. The children being seated, Mr. Buchanan set them all to work in such a way as greatly to interest the spectators. The little creatures themselves seemed exceedingly delighted while shouting, clapping their hands, and going through the various manœuvres of the infant school system. The children having concluded their exercises, Mr. Hardie engaged in prayer, Mr. Heath stated the arrangements for the day, and Mr. Williams gave an account of his voyage to Tahiti and the various islands he had lately visited, and showed that the cause was advancing. The old chief, dressed in red feathers, then spoke and contrasted their present state with their former. Malietoa was the next speaker, and he gave an account of Mr. Williams's first coming, and their subsequent labors; and concluded by stating that he was willing to act according to whatever advice and council Mr. W. might give." Mr. Pritchard and other speakers concluded the meeting, and he closes his sketch by saying—"Could the motley group, which composed our May meeting, have been removed to Exeter Hall, the speakers might remain silent on the platform; for the sight of these South Sea islanders, lately converted to the Christian faith by the instrumentality of missionaries, would produce on the minds of the British public impressions far more powerful than could be made by the most elaborate and eloquent addresses.

"On Thursday morning we assembled in Mr. Heath's chapel, and the members of the different churches united with the missionaries in commemorating the Saviour's death. At the close of the service, two adults and two children were baptized. The man and woman were both young, and their countenances were peculiarly interesting. The effect produced by the Gospel even in their external appearance is truly astonishing. It was extremely gratifying to see an old man, (Matetau,) who had grown grey in the service of Satan, and who, by his dexterity in using the club and the spear, had been famed as a great warrior, now holding the office of deacon, and assisting at the celebration of the Lord's supper."

After this the party returned to Upolu, and on the the 18th of May, Mr. Pritchard bade a last farewell to the beloved brother, who from this time until his final departure remained at Samoa, and, with the exception of the period occupied in two tours through Upolu and Savaii, resided at Fasetootai. But most of the features of this portion of his history so closely resemble others already sketched, as to render circumstantial description unnecessary. In his visits he was everywhere warmly welcomed, and both the heathen and the Christian chiefs addressed him as "Tama," their father; and soon after his return, he was followed by multitudes, who came to hear his voice, or gaze upon the many novelties he had brought to their land. Frequently, hundreds during a

single day honored him with their company; and while some filled the rooms to which access was permitted, others stood or sat without, waiting their time of admission. So numerous were these visitors, that Mr. Williams computed, that within a few weeks, nearly the whole population of the group had graced his levees. And he knew how to turn such visits to good account. Although it was not "ordered" that every guest should appear in a "court dress," *some* dress was made indispensible, and the consequence was that many who would have been quite satisfied with a coating of red ochre and oil, clothed themselves for the first time in decent apparel. But the stimulus thus given to civilization was the least important result of these visits. As a different congregation, and frequently a large one, was thus assembled daily, Mr. W. seized the favorable occasion for imparting instruction, and producing religious impressions, and not a few returned from Sapapalii to their own districts, with correct views and deep convictions of the value of Christianity. These effects, however, were not produced so much by formal addresses as by familiar intercourse. During the same time, he was much occupied in building a chapel and an infant school, and in preparing to erect a Samoan college; and it was principally while thus laboring that he taught the truths of the Gospel to the gazing and gaping crowd by whom he was constantly surrounded. All, however, were not disposed to listen to the glad sound most commonly on his tongue. Many came to see only, not to hear; for it was a general impression amongst the heathen that, if they once heard Williamu preach, they would be unable to resist his arguments, and compelled to abandon their superstitions. Hence several of the visiting parties most cautiously shunned the school-room and the chapel, and seemed anxious to avoid immediate contact with the Missionary. But in these efforts they were not always successful; for although resolved when they came, to retain their spirit-worship, they saw enough to satisfy them of the superiority of the new system, and returned with the resolution of adopting it. There was one very singular instance of outward conversion, which occurred at this time. One day some heathens, while walking around the dwelling-house, and carefully observing every part of it, espied a lad cleaning the table knives in a shed, and were so enamoured of the shining blades that they could not resist the temptation of appropriating some of them to their own use. Having, there-

fore, drawn off the attention of the youth, and unnoticed by him, stolen four of these knives, they decamped in great haste to their canoe, and set sail for Savaii. But on the voyage, the wind became too strong for their fragile bark, and more alarmed by the voice of conscience than of the storm, which they deemed a punishment for robbing the Missionary, they held a council, and resolved as their only means of deliverance, to rid themselves of their ill-gotten booty. Accordingly, but with much reluctance, they treated the knives as the shipmen treated the prophet, and on arriving at Savaii, proceeded direct to the native teacher's house, confessed what they had done, and declared their desire henceforth to become "sons of the word."

These numerous visitors were much interested in the manual labors, and filled with amazement at the mechanical skill of Mr. Williams,—feelings which he knew both how to excite and how to improve. Several of the native residents, and amongst them one of the chiefs, soon acquired considerable knowledge in the useful arts; and many of the casual sojourners did not leave without some valuable acquisition.

During his residence at Fasetootai, Mr. Williams formed there a Christian church, and felt no ordinary satisfaction in partaking, with this little flock of converted Samoans, of the memorials of the Saviour's death, upon the very spot on which, ten years before, they were shedding each other's blood. His directly spiritual labors at this period were numerous. The Sabbath was fully occupied in the schools, public services, and examinations. But each day brought its claims. At the rising of the sun every morning, he attended the adult's school, and after breakfast the children's. At noon, the natives invariably indulge in a siesta, and from the close of the children's school until the afternoon, when he again met the adults, Mr. Williams was ordinarily occupied in manual labor. As soon as the shadows of evening compelled him to dismiss his scholars, he returned to his house, which, from that time until a late hour, was densely crowded with natives who came to hear and ask questions. In addition to these ordinary labors, for each day there was some special duty. On Monday afternoon, he held a general catechetical meeting with the people. After the children's school on Tuesday, the native teachers of the surrounding district came to his house for instruction. On Wednesday he preached. On Thursday he again met the teachers, heard the texts they intended to ex-

plain on the following Sabbath, with the illustrations they proposed to employ, and took the opportunity of correcting their mistakes, and enriching their minds. Friday evening was devoted to a meeting for prayer and exhortation, in which some of the pious natives took a part, and which were frequently seasons of solemn interest and great spiritual improvement. On the Saturday, the people were too busy in preparing their dwellings, clothes, and food, for the Sabbath, to attend any but the ordinary instructions of the Missionary. Generally, nothing was cooked on the Sabbath; but this rule was not enforced. Some of the natives preferred to cook their food early on the morning of the sacred day, and as this did not prevent their attendance at the school and the sanctuary, Mr. Williams did not discourage the practice.

In these various and valuable occupations, did this man of God pass his time at Upolu, until the 26th of October, when the Camden returned, bringing Mr. and Mrs. Pratt, and Mr. Harris, his future fellow-sufferer. This estimable man had visited the islands in search of health, and having become deeply interested in the welfare of the people, was about to return to England, and offer himself to the Society for missionary service. He was much esteemed for his piety and devotedness, and gave the promise of being an efficient laborer.

Just prior to the arrival of the Camden, an American expedition for scientific purposes visited Samoa, with the officers of which, especially with Commodore Wilks and Captain Hudson, Mr. W. had much interesting intercourse. About the same time, a general meeting of the native teachers was convened, to ascertain who amongst them were willing to leave their land for the islands to which Mr. Williams was proceeding; "and we had the unspeakable satisfaction," writes Mr. W., of witnessing no less than thirty of the best instructed and most approved among them, offer themselves for this service." Of these, twelve were subsequently set apart in a deeply interesting service, which was succeeded by another not less so, in which many of the brethren, the teachers, and the natives, altogether about 150, united in the commemoration of the Lord's death.

November 3rd, 1839, was the last Sabbath which Mr. Williams spent at Samoa, and it was a day of deep and solemn interest to himself and the people. Often on previous occasions, when preaching to his flock, he had witnessed scenes which filled his soul with hope and gladness, and while unfolding

the Gospel, he had seen the whole assembly, and it was always large, moved by a common feeling, bowed down as under the weight of deep impression, and melted into tears. But his farewell address appeared to fall with greater power upon their hearts, than any which he had ever delivered. His own mind at the time was unusually solemn. And there were different causes which contributed to render it so. For many previous weeks, and in the anticipation of what he designated "his great voyage," he appeared to realize with peculiar power the responsibility resting upon him, and sometimes with a poignant and painful sense of his personal inadequacy. Often did he express his fear that, through his deficiency in wisdom or devotedness, the noble enterprise might fail, and the high expectation of British Christians end in disappointment. But other thoughts served to sadden his mind, and to cast an unwonted seriousness over his intercourse, as the period of his departure drew near. As if the Master whom he served was specially preparing him for his final hour, the brevity, uncertainty, and value of life were amongst the themes which most deeply interested his thoughts. So frequently, and with such evident emotion, did he refer to these topics in his discourses, his prayers, and his conversation, as to attract the especial notice of his beloved partner and family. But on no former occasion had these considerations appeared to impress his mind so deeply, as when concluding his public labors at Upolu. The remarkable passage from which he then preached was Acts xx. 36—38, but the part of it upon which he dilated most fully was this;—"*And they all wept sore, and fell upon Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more.*" These touching references, and the tears of the natives, acted so powerfully upon his tender spirit, that for a considerable time the place was a Bochim; pastor and people wept together, and nothing but sighs and sobs were to be heard throughout the assembly. Had the text been uttered by a spirit from the invisible world, and the dread scene on Erromanga's shore been then revealed to their view, the affectionate people could scarcely have felt more solemnly or mourned more bitterly, than on that memorable day. Their sorrows tended to deepen those of their departing friend, and it was with pain that Mrs. Williams remarked the depression under which he labored. This to him was an unwonted state of mind. Formerly, when sepa-

rating from his family on similar embassies of mercy, no sadness sat upon his countenance, and no feelings prevailed in his heart but those of hope and animation. But now the scene was changed. As if "coming events had already cast their shadow before them," and he felt its oppressive gloom creeping over him, he went forth dejected and weeping. Never before had his family seen him thus, and they "wondered and held their peace." In the evening of this last Sabbath at Samoa, some of the brethren met at the house of their beloved friend, to commend him and his enterprise to "the God of the sea and of the dry land," and at midnight, he embraced his beloved partner and children, and bade them all a last and long farewell. It was one of Mrs. Williams's latest and most earnest entreaties that he would not land at Erromanga.

Proceeding from Fasetootai to Apia, on the following morning Mr. Williams preached on board "the Vincennes," and attended a meeting of the officers of the American expedition and the Samoan chiefs. In the evening, "while sitting in our house," writes Mr. Mills, "talking over our plans, a blind chief, who is an intelligent and good man, entered. He said, 'Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst *I* can talk to them, and tell them about Jesus, *my boy*' (placing his hand on the head of his son, an interesting youth,) 'can read and write, and so we can teach these things.' I never," adds Mr. Mills, "saw Mr. Williams more deeply affected."

On the following morning the Camden commenced her voyage, but as Mr. Williams kept a circumstantial journal of the closing days of his life, their history will be supplied from his own pen. After calling at two stations in Savaii, they bent their course to Rotuma.

"As Rotuma," writes Mr. W., "is an island very much frequented by shipping, especially whale ships, natives from almost every island within the compass of their wide range occasionally find their way thither. It having occurred to me that possibly we might succeed in finding there some, either from the Hebrides or New Caledonia, I determined to call on our way to the westward. A native also of Rotuma, named Friday, who had been some time under instruction at Samoa, was very anxious to return with teachers to his superstitious and benighted countrymen; and whether we ultimately determined to place teachers there or not, I conceived that considerable

good might arise from the efforts of Friday, to produce in the minds of his countrymen a favorable disposition towards missionaries whenever they should arrive. On Tuesday morning, November 12th, at daylight, the island was in sight. The distance from Samoa is about 600 miles, which we had run in a little better than three days.

"When we were within about five miles of the island, a canoe approached us with four men in it; and we imagined that the natives were clad in red shirts, but coming nearer, we perceived that their bodies were smeared over with a thick coat of turmeric and oil. On coming alongside, one of their number called out in very good English, 'Back your mainyard, and give me a rope for my canoe.' Leaping on board, he inquired what ship it was, and was informed that it was a missionary ship. 'Where's the captain? where's the missionary?' he inquired. He then presented us with something tied up in a small piece of native cloth, which, upon untying, we found to contain certificates given by several masters of vessels, stating that they had found Tokoniua exceedingly useful in procuring supplies for their vessels, and that he was a chief in whom confidence might be placed. We proceeded immediately to inquire of him whether there were any New Hebrides or Caledonia people on Rotuma; to which he replied, that many of their people had been to the former place, upon a sandal wood expedition, some years ago, and lost their lives there, but none of the inhabitants of those islands came to Rotuma. As he informed us that there were both Samoans and Tahitians on shore, we proposed to send a message for them to come off immediately, as we should be able to obtain more information from them than from the broken English of our knowing little friend Tokoniua. Captain Morgan suggested that I should write to them, upon hearing which he exclaimed, 'Oh, they no understand English,' when the captain informed him that I should write in their own tongue, which led to an explanation of our character and objects. The letter being finished, the canoe was despatched, and the chief having requested permission to remain on board, he continued with us, and conducted the ship to a bay where she could ply on and off in comparatively smooth water. Shortly after the first canoe, a second arrived. The chief was a taller and finer man than Tokoniua, but by no means equal to those of other islands. His name is Fusipaoa. On reaching the deck, he recognized Capt. Morgan, who had visited the island some two or three years ago, in the Duke of York, and exclaimed in very good English, 'Captain Morgan, how do you do? me very glad to see you; where's Duke of York?' Captain Morgan informed him of her wreck, and of the death of a fine Rotuma lad he took away, who was unfortunately killed by the black natives on the coast of New Holland, after the wreck of the Duke of York. Finding this chief of higher rank and greater importance than the first who boarded us, we stated our objects to him. Moreover, Captain Morgan reminded him of his request to him when he formerly visited their island. To this he replied that he would go on shore and consult with the king, 'and if the king say very good, oh then missionary very good; if king say missionary very good, then him be very good.' On having our objects fully explained to him, Fusipaoa left the vessel, saying that he would send a messenger over to the other side of the island immediately, to ascertain the senti-

ments of the principal chief upon the subject of placing native missionaries upon Rotuma. The cool reserve manifested by this chief, and his evident disappointment when he ascertained who we were, convinced us that no ordinary efforts had been used to prejudice his mind against missionaries. On reaching the bay in which the town of Fusipaoa is situated, we determined upon going on shore. We met, on the beach, three white men, one of whom wanted to trade for the vessel. Another said, he would do any thing we wanted by way of 'linguisting.' The third, as soon as he ascertained who we were, walked off. From an old man named Gray, who had been upon the island some twelve years, we learned, that there were only about twenty-three run-away sailors infesting this island; that some time ago there were as many as sixty or seventy! On approaching the town, the chief Fusipaoa met us, and said, that he had sent to the San, or principal chief, who lived about four miles away, and that he expected him soon. This town or village, like all the others we visited, is built upon a sandy belt, with which it is girt nearly round. It runs generally about a quarter of a mile wide, and is raised a few feet above the sea on the one side, and the lowland attached to the base of the mountains on the other. The dwellings are small and low, thatched with cocoa-nut leaves, which are far inferior in appearance to the pandanus or palm leaf of Tahiti, and the tautolo or sugar-cane leaf of Samoa. They are entirely enclosed with cocoa-nut-leaf mats, while ingress and egress is obtained through two trap-doors, which are suspended from the top, and are lifted up like a hanging shutter. These, with the sides of the houses, are so low, that I could not get in by crawling, but had to lie nearly flat down before I could effect an entrance. The rafters, and indeed the whole of the interior, corresponds with its exterior, as rough in workmanship as anything I have seen in the whole Pacific Ocean. Thus, while there has been great intercourse with this island and European shipping for upwards of twenty years, and at times, as many as a hundred white men living at once on its shores, not a single trace of improvement is apparent in the houses or habits of this people. The only thing that attracted our attention in this settlement was their burying-place. Here there was a house rather superior to the others in appearance. It was raised on a bed of sand with stone edging. Gray opened two of these trap-doors, when to our surprise we beheld, not only neat clean mats spread on the floor, and white cowrie with glittering mother-of-pearl decorating both the posts and rafters of the house, but a writing desk, three American chairs varnished yellow, a cup and saucer, tumbler, wine glass, two framed paintings of ships, besides several handkerchiefs, and other articles of European manufacture. On inquiring respecting them, we found that a child belonging to a principal chief had been interred there, and that these things were presented to his manes. On returning into the village, we found that the king had not come, neither had the messenger returned. But the four Tahitians and two Samoans were waiting for us. The Tahitians, I was sorry to find, were living without the fear of God before their eyes, and aiding the heathen in their heathen amusements. I had some serious conversation with them, when they promised to assist the native missionaries all in their power, should I resolve upon leaving them. The Samoans were heathens, but promised to unite immedi-

ately with their countrymen in worshipping the true God. We also learned with much satisfaction, that a native of Aitutaki, in conjunction with some New Zealanders, had erected a chapel, that they kept sacred the Sabbath, and were using their efforts to induce the heathen to become worshippers of Jehovah, but that their efforts hitherto had been unsuccessful. On returning towards the beach where our boat landed, we observed the instruments of death and destruction in a very contemptible position: two six-pound cannons with their carriages perched upon a small rude stone pavement, covered over with a few cocoa-nut leaves. Upon inquiry, we learned that they had been purchased from shipping, and that there were a considerable number on the island. Finding that the king had not come, I determined to take the Tahitians on board, make them a few presents, and give them a supply of books, by which time we hoped that the chief might have either arrived or sent a message. This not being the case, and evening approaching, we determined to abandon at present our intention of placing teachers at Rotuma, and arrange with the Wesleyan committee as to which of the Societies should occupy the island. With this intention, we took leave of this cool uncivil people, and got into the boat. While in the act of pushing off, our little friend Tokoniua came running out of breath, and cried out, 'Back astern there.' This imperative order having been obeyed, he stepped into the boat, and having seated himself, gave another command, 'Pull away now boys.' Not being accustomed to have the reins of government taken thus unceremoniously out of our hands, we inquired what he wanted; to which he replied, 'I want my missionary.' We informed him, that we understood that the king was not desirous of having missionaries on his island, and we were therefore about to sail to islands larger and more populous than theirs, and where we hoped they would be well received. In reply he said, 'I no mind the king; he king his own town; me and my brother chief, we got town too; the king no come speak my town, I no go speak his town. Suppose king no like missionary, me like him.' I replied that we were very anxious to get away, as we had a long distance to go, and many islands to call at, and appealed to Captain Morgan. As soon as he heard me appeal to the Captain, he attacked him with a warmth and earnestness which opened the hearts of all in the boat. 'You very kind man, I know, Captain Morgan; what you say Captain? You no give me missionary? Only one night, Captain, then I get my missionary, and you go. What you say Captain? Now what you say?' It appeared that our friend Tokoniua had been to the town in which he was second in rank, and had held a consultation with his brother chief and the people, and he had hastened back to secure the missionary; for he exclaimed, 'I afraid I come, boat gone, and I no get my missionary.' This circumstance induced us to alter our determination; and taking our loquacious but sensible little friend on board, we stood off for the night. The poor lad Friday cried bitterly when he found I was not intending to leave a missionary at his island. He was exceedingly anxious that we should proceed at once to his settlement, and land the teachers there; but we found, as in Samoa, that there is a victorious and a conquered party, and the vanquished are subject to insult and oppression of every kind from their imperious brethren: consequently they are not in a situation to afford

protection to the persons or property of any entrusted to their care. The friends and family of poor Friday were, unfortunately, of this party, so that I did not deem it prudent to commence operations under such circumstances. During the evening, we had an opportunity of obtaining considerable information as to the language, traditions, and other particulars relative to the island of Rotuma, which I shall record elsewhere.

"Early this morning, 13th, we rounded the S. E. point of the island, in the hope of finding a smoother sea in order to facilitate our intercourse with the shore. The boat being lowered, two teachers, Leitana from Falefa, and Tau from Sanapu, both Manono men, took an affectionate leave of their brethren, placed their bundles in the boat, and then stepped in themselves. On approaching the shore, we found a tolerably good boat entrance, but no harbor, anchorage, or shelter for a ship. The town was large, for the houses stretched for two miles at least along the beach. On being introduced to the principal chief of the town, he informed us that a message had been sent all round the island by the king, desiring that the teachers might not be allowed to remain; to which he had returned answer, that if they came he would receive them and treat them kindly, but leave their religion with themselves. They might, therefore, remain, and he would give them the house in which we were then seated as a residence, until they could get one finished for themselves. After making the chiefs and their wives some trifling presents, we prepared to take our leave, and expressed our intention to the chief to engage in prayer with our friends before we parted. This he begged we would not do in his house, for he was afraid lest the spirits should be enraged with him, and wreak their vengeance upon his children. We informed him he had nothing to fear, for the power of Jehovah was infinitely súperior to that of his Aitu or spirits, and he would protect all who put their trust in him. He replied, that he did not fear for himself, his anxieties were about his children. Perceiving his feelings upon this subject, we waived our intention, but said a few words of encouragement to our brethren, commending them to God in our hearts, and took our departure. Just as we were about leaving, we heard that there was a lad from Erromanga residing at the other side of the island. This being one of the New Hebrides group, we determined, if possible, to get him, and for this purpose prevailed, by a few little presents, upon our friend Tokoniua and his brother to accompany us to the town where he was residing, which we found to be on the N. W. side of the island, not far from the place from which we started last night. Having made almost an entire circuit of the island, we landed at the town about four o'clock in the afternoon, but unfortunately did not succeed in getting sight of the lad; for as soon as our intention was known, the people, I presume, not liking to part with him, secreted him in the bush. This was certainly a great disappointment, but having made the effort 'we have done what we could' to the accomplishment of an object, which would apparently have facilitated our intercourse with the tribes we were about to visit. The people of this town are a little more civil than those of the first we visited. Reaching the vessel by sun-set, we steered our course with a fine breeze for the New Hebrides. Thus terminated our first intercourse with the inhabitants of Rotuma."

The state of Mr. Williams's mind, during the voyage from Rotuma to the New Hebrides, will appear in the following passages of a letter written to a friend on Saturday, November 16th, four days prior to that upon which he fell. After referring to the death of Makea, he proceeds :—

"Thus, my dear friend, we live in a dying world; perhaps this may not reach England before your happy spirit will quit its tenement of clay, and unite with that of my departed friend Makea, in praising and loving the Saviour, who redeemed you both by his blood. Ere long some friend will communicate to surviving relatives and connexions the information of our death. The grand concern should be to live in a constant state of preparation. This I find a difficult matter, from the demand incessantly made upon my energies both of body and mind; but I find great comfort from the consideration that many, very many of God's people pray for me, and also that *all* is spent in the *best* of *all* causes. * * Oh! what a luxury it is to do good! What sound philosophy there is in the Bible! What a knowledge it displays of sanctified human nature, when it asserts, '*It is more blessed to give than to receive!*' * *

"I have just heard dear Captain Morgan say, that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer-meeting. Oh! how much depends upon the efforts of to-morrow. *Will the savages receive us or not?* Perhaps at this moment, you or some other kind friend may be wrestling with God for us. I am all anxiety; but desire prudence, and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event with God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life.

The following entries, during this and the two succeeding days, contain most probably the last records of Mr. Williams's pen.

"Saturday, November 16. As we expected to make Fatuna on the following morning, we set apart this evening as a special prayer-meeting, that God would graciously protect our persons, and open a way for the introduction of his word among the barbarous tribes we were about to visit.

"On Sabbath day, early in the morning, we were close in with the island. It appeared to be one large, high, rugged mountain, with, in many places, perpendicular cliffs reaching to the sea. No low land presented itself in any direction, so that we began to doubt whether or not the island was inhabited. On nearing the coast, however, we discovered cultivated patches on the sides of the hills, and little low huts were discerned. At length we perceived two canoes approaching us, in one of which were four men. They were tolerably well made and good looking. Their complexion is not black like that of the

negro, neither brown like that of the other South Sea islanders, but of a sooty color. Their faces were thickly smeared with a red pigment, and a long white feather was stuck in the back of the head. The lobe of the ear was pierced and rendered large by the repeated introduction of a piece of wood, until it was sufficiently extended to receive a piece of an inch or more in diameter. Into this hole a number of tortoise-shell rings, from two to six or eight, were introduced by way of ornament. The cartilage also of the nose is pierced, and many we perceived, by being stretched too much, were broken. We could not induce any of them to leave the canoe and trust themselves on board our vessel; although we enticed them by presents of looking-glasses, scissors, fish-hooks, and other trifling articles. They not being inclined to venture among us, we determined to visit them. Accordingly our boat was lowered, and they shouted for us to come on shore, saying that there were yams, taro, and other vegetables. On approaching the shore, a man sprung from his canoe into our boat, and stated that he was an ariki, or chief, and wished to go on board. At first we understood that he was a chief at Tanna, and wished us to convey him home, but this arose from our inquiries about Tanna, and they have a method of repeating almost every word you utter, if they do not understand you, and yielding assent to it. We accordingly returned to the vessel, rejoicing that we had succeeded in getting such a person to accompany us. On reaching the vessel we put on him a red shirt, and fastened a piece of cloth round him, in which new and gay apparel he strutted about the decks, and shouted most lustily in admiration of himself. At length sea-sickness, that annihilater of human distinctions, brought him to sit down as tamely and quietly as a helpless infant. When we spoke to him, he looked up piteously, and exclaimed,—"I'm helpless. I'm dead." We obtained a considerable deal of information from him, and were truly thankful to find, that by a mixture of the Samoan and Rarotongan dialects, we could interchange our ideas tolerably well. Towards evening he began to get very restless, and begged hard to be put on shore. We therefore stood in again with the ship, and getting into smooth water, he recovered, and we found him an intelligent, communicative man. We endeavored to explain to him the object of our visit, and asked him if he would like to have any person placed on his island. To which he replied, that they would give him yams, taro, and sugar-cane. On preparing to return, we gave him a looking-glass, a knife, some fish-hooks, and other articles. The glass delighted him exceedingly. As soon as he caught a glimpse of his own countenance, he danced with surprise, and shouted a song very similar to that of sailors when heaving anchor or hauling a rope. On reaching the shore, we were entirely surrounded with natives, who behaved with great civility towards us, and appeared entirely without arms. They chattered away at a great rate to our friend, who was decorated in the red shirt, and who, in return, spoke highly to them of the kindness his wealthy friends had shown him; and among other trifles he took up a little pig we had given him, and exhibited it to public view. Being about to take our leave, we renewed our efforts to induce some persons to accompany us on board, but without success. Although we were not rich enough in teachers to spare two for this island, it will be occupied as soon as possible, and indeed we gave them to under-

stand that we should visit them again shortly; and the result of this day's labor is such, as to induce the conviction that such a friendly feeling has been excited as will enable us to settle teachers as soon as we can possibly spare them. In sailing round the island, we observed everywhere traces of inhabitants, but from the nature of the country they must be located in small numbers, and the aggregate cannot be large. On the N. W. side a most romantic cliff presented itself, exhibiting an appearance similar to a tasselated Roman pavement, but in segments of a foot or more square. We spent the evening of this memorable Sabbath in thanking God and taking courage. As on the following morning we expected to make Tanna, and settle some teachers, we made it a matter of special prayer.

"Monday morning, 18th. This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired, will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be———"

This is the closing entry by his own hand on the pages of Mr. Williams's journal, and these words were most probably the last which he ever penned. The history of this unfinished sentence cannot now be recovered. At the first glance, and viewed in connexion with the fatal 20th, it wears an aspect almost preternatural and prophetic. But upon closer inspection its mysteriousness disappears. Although bearing date "Monday *morning*," the strong probility is that this record was not made until the *evening* of that day, just after the friendly reception at Tanna. It is also probable that the description of what passed on the two preceding days was penned at the same time: a supposition founded upon the appearance of the writing in the journal, and upon the ordinary practice of Mr. Williams to enter his proceedings, not daily, but every third or fourth day, under the dates at which they occurred. If the reader will notice the wording of the entries, dated the 16th and 17th, he will perceive that they bear the marks of having been written on a subsequent day. And that the time in which he penned the whole of this part of the journal, was the *evening* of the 18th, is rendered almost certain, not only from the fact that the morning (as will shortly appear) was too much occupied to have allowed of such an employment, but from internal evidence. Upon any other theory, we are quite at a loss to account for the excitement which it indicates, to explain the meaning of the statement, "This is a memorable day," or to discover a reason for the use of the *past* tense, as well as for the statement, "*The events which*

have this day transpired;" a day which, at its *commencement*, presented no such striking characteristics. The strong emotion which this entry indicates, will awaken little surprise when all the circumstances of the case are considered. With what intense interest, bordering upon painful anxiety, Mr. Williams anticipated this visit, has already appeared; and when approaching the group, and but two days prior to that upon which the mysterious sentences were written, he thus expressed his state of mind;—"Oh! how much depends upon tomorrow! The approaching week is to me the most important of my life." Nor were these feelings unreasonable. This enterprise had in it more the character of an experiment than most of his previous efforts to introduce the Gospel, and its probable issue was far more doubtful. The people with whom he was now about to open intercourse, were distinct in character, language, and habits from those amongst whom he had previously labored, and he had long been impressed with the belief that they were excessively savage and sanguinary. These considerations naturally awakened more than ordinary solicitude. But although not free from apprehension, he was filled with the hope of shortly realizing the visions, and accomplishing the desires, of many previous years. He was, moreover, deeply impressed by the conviction that the New Hebrides were the key to New Caledonia, New Britain, New Guinea, and other extensive islands inhabited by the Papuan race, and that while success here would almost certainly and speedily secure the evangelization of the whole of Western Polynesia, failure in this first essay would greatly retard, if not frustrate, the accomplishment of his grand design. Thus feelings, like crossing tides, ruffled his mind, as he drew near to these unknown shores; and whilst hope and fear hung in the balance, strong excitement was the necessary consequence. When, therefore, the doubtful case was decided as it appeared to be, and as he regarded it, on the day this concluding passage of his journal was written, we cannot wonder at the views expressed or the emotions awakened. With his estimate of the events of that day, the language is not too strong. At the same time the sentence is so remarkable, viewed in connexion with subsequent events, as to give to the opinion of Dr. Campbell much plausibility; that this "servant of God wrote, though unconsciously, under a supernatural impression."

But although the words now cited were the last *written* by

Mr. Williams, there is another journal of the same voyage, in which the hand of an amanuensis has recorded the events of that and the following day, apparently at his dictation. This document will enable us to follow the steps of the devoted Missionary down to the period when he closed his noble career. Under the date of "Monday, November 18th," this entry was made:—

"Early this morning we found ourselves just on the eastern side of the island of Tanna, and stood off and on Port Resolution. After breakfast we went ashore in the boat to examine the harbor, and to see the people. We were highly gratified with the friendly and peaceable disposition of the natives, being exceedingly anxious to barter with us. We had the three native teachers appointed for this island put ashore, and introduced to the chiefs of this place, Lalolago, Salamea, and Mose. We could not explain to them our object more than that they were 'chiefs of God,' and that we wished they should live with them. The chiefs appeared highly delighted at this, and one of them said he would bring yams, cocoa-nuts, and pigs, to the person who was to live with him. We then received a present from the chiefs of a pig, some yams, bananas, and cocoa-nuts, and went on board with one of the chiefs and two of his people, to whom we made presents of some trifling articles. While ashore, we had a ramble among the plantations, and nothing we have seen in any of the other islands exceeds the skill and attention they manifest in their cultivation. We were also conducted to what they called a marae, where there was a large banian tree; they told us it was 'tapu' (sacred) to the god. Among the fruits they brought to us, are the rose-apple and a species of fig. When our boat was ashore the last time to-day, other tribes of strange natives had arrived in great numbers in the bay, from other parts, being armed with spears, bludgeons, bows, and arrows, and seemed exceedingly outrageous to obtain fish-hooks and other articles that they saw we had distributed to the other party in the bay. Finding that we did not distribute anything among them, they seemed to be infuriated, and about a hundred of them surrounded the boat, and made an attempt to detain her. After a short time, however, and by talking to them, they became quiet, and the chief with whom we had made friends began to address them, and presently a consultation was held among the party who had hold of the boat, till at length they let her go, and the party dispersed. We then managed to push off, and come on board. As the teachers intimated their wish to remain one night on shore before their property was landed, so that they might have an opportunity of being with the natives, to see how they behaved before we finally left them, we intend to remain here another night, and to land their property to-morrow. By our last boat, we have brought off two natives, who will be with us during the night.

"November 19th, Tuesday. Early this morning we went ashore, taking with us the two natives who had been with us all night. On our arrival off the beach, we waited some time inquiring for the native teachers whom we had left ashore last night. In the meantime,

some little disorder and confusion took place among the people on the beach, but at length the greatest quietness prevailed, all of them grouping together according to their respective tribes, and each party having brought a quantity of yams, bananas, and cocoa-nuts, expecting to receive in return from us articles of barter. The teachers then made their appearance, and gave us a most favorable account of their reception by the people. We then proposed for the teachers to go off with us to the ship to bring ashore their luggage, and then finally remain among them; here they expressed the utmost anxiety, supposing that we might take them away altogether; but, having two other teachers on board of our boat, we told them, that in order to ensure our return, we would put them ashore as hostages, and also allow the vegetables the people had brought, to remain on the beach. They then expressed themselves pleased at our proposal, and we hastened with the teachers to the ship. After breakfast, the native teachers having got their luggage together, we all again entered the boat, and went ashore. We found the people waiting in the most orderly manner on our return. We then went among the different parties of them, all sitting down in groups on the beach, and diffused the greatest pleasure and goodwill among them all by receiving from them the vegetables, etc., and they obtaining in return small presents of calicoes, scissors, and fish-hooks. The goods of the native teachers were landed at the same time, and very promptly taken to the huts of the chiefs, the word 'tapu' being repeated among them as the things were passed. At length we took leave of them. They followed us as far as they could along the beach, and to the extremity of the point, among the rocks, and their last words to us were, 'One, two, three moons, and you will come back.' Thus terminated one of the most interesting visits we have ever yet been privileged to have with the heathen in their barbarous and savage state, when called to take to them the word of life; and none, perhaps, manifested a more peaceable and friendly demeanor to strangers such as we were among them. Others, indeed, had had intercourse with them, but they met them under arms, which showed their want of confidence in the people, and, to say the least, they met them as enemies, and in many instances, at this very spot were engaged in actual conflict.

"*Tanna* is, as far as our limited observation at present enables us to judge, a most important island; it is of much greater extent than we were led to expect, being as large as the island of Upolu. All its eastern and northern coast appears iron-bound, but there are all along in many places fine spacious bays and lowlands. Its northern range of mountains is pretty nearly of the same height, but at its southern extremity, the mountains form many different ranges, and rise in sublime grandeur amidst the perpetual clouds of smoke, which seem to envelope their summits from the volcano with which they are connected. Port Resolution is a beautiful bay, bounded on the west by a ridge of low mountains extending from the volcano to the sea. A fine sandy beach sweeps round its southern and eastern sides. The entrance into it is rather wide, which leaves its northern part quite exposed to the northerly and north-westerly winds, but the low sandy beach with which it is surrounded, is almost an evidence of the harbor itself not being affected by any wind; there are also some shoals in the neighborhood of the entrance outside, which form a kind of

breakwater, and by which the violence of the waves is broken ere they reach the harbor. As to the population of the island, we could learn no more than hearing from the natives that the land was great, and the people great; and, from seeing plantations of cocoa-nut, and smoke ascending in various parts all along the sides of the mountains, we suppose it is exceedingly well populated. The care and attention they show in the cultivation of their plantations has already been mentioned in the occurrences of Wednesday. As to the appearance of the people, language, etc., we have not observed any difference from those on the eastern island of Fatuna. As it is likely we may have some other general observations to make on the island, we shall defer so doing till we have an opportunity of seeing the other islands of this group, at which we intend to call in our present voyage.

"About one o'clock we set sail, and stood to the northward, for the island of *Erromanga*, and got to its southern side sufficiently early in the evening to run along the coast for the distance of some miles to the westward, till, at its becoming dark, and being unable to distinguish the creeks and bays in the land, we put the vessel about to lie-too during the night."

These extracts have conducted us to the morning of the dark and dreadful day when the course of this apostolic man on earth was closed. The state of mind in which he approached the fatal hour, although not free from a gloomy tinge, was much more cheerful than it had been, prior to his arrival at this group. The success at Fatuna and Tanna had dissipated his fears, and fulfilled his warmest desires. He now appeared to feel a strong confidence of ultimate and complete success; for the grand object for which he had planned, and prayed, and pleaded so long, seemed almost within his grasp, and he spoke to those who sailed with him, as though the New Hebrides were already added to the other groups, whose conversion to Christianity he had been honored to commence. On the evening before he fell, as the Camden was gliding along the shores of Erromanga, and Mr. Williams was leaning over her side, conversing with Mr. Cunningham in glowing terms about the events of the day, he told that gentleman that as Samoa was now so well supplied, and the New Hebrides presented so fine a missionary field, he had almost determined to bring his family and reside there. But, cheered as he was by previous success, other feelings sobered, and at times saddened, his sanguine mind. On the morning of the dreadful 20th, he told the same friend with whom he had conversed in such cheerful tones on the preceding evening, that he had passed a sleepless night, from the consideration of the magnitude and importance of the work before him; that he was much oppressed by its weight, and feared that he

might have undertaken more than he would be able to fulfil; that so extensive were the islands he had engaged to survey, that many years of anxious toil would be requisite ere he could realize his own designs, or meet the expectations of his friends at home. Shortly after this conversation, he entered the boat, and landed upon the strand, upon which he was so soon to sink beneath the assassin's club, and pour out his blood as an oblation in his divine Master's service. But the dark details of that hour, so sorrowful to survivors, but so glorious for him, will be best described by the circumstantial communications of Captain Morgan and Mr. Cunningham, who stood with him, and saw him fall upon that savage shore.

"Rev. W. Ellis.

"Dear Sir,—I have to communicate to you the painful intelligence of the death of your beloved brother and faithful missionary, the Rev. John Williams, who was massacred at the island of Erromanga, one of the New Hebrides, on the 20th of November, 1839, and of Mr. James Harris, a gentleman who was on his way to England, with the view of becoming a missionary to the Marquesas. The event happened the day after we left the island of Tanna. There the natives received us most kindly, and Mr. Williams remarked, he had never been received more kindly by any natives among whom he had been; his spirits were elated to find such a door of entrance opened. In the afternoon we left there three teachers and a son of one of them.

"We proceeded to Erromanga, and hove to on the south side all night. At day-light we ran down the south side in hope of landing more teachers. The island appeared thinly inhabited; we saw now and then a native or two at a distance. On reaching Dillon's Bay, we saw a canoe paddling along shore with three men in her, and by Mr. Williams's desire we lowered down the whale boat, and took in Mr. Williams, Mr. Harris, Mr. Cunningham, myself, and four hands; we spoke to the men in the canoe, and found them to be a far different race of people to those at Tanna, their complexion darker, and their stature shorter; they were wild in their appearance, and extremely shy. They spoke a different language from that of the Windward Islands, so that Mr. Williams could not understand a word they said. He made them some presents, and tried to persuade them to come into our boat. He did not succeed, so we left them, hoping, as Mr. Williams remarked, with favorable impressions towards us. We pulled up the bay, and some of the natives on shore ran along the rocks after the boat. On reaching the head of the bay, we saw several natives standing at a distance; we made signs to them to come towards us, but they made signs for us to go away. We threw them some beads on shore, which they eagerly picked up, and came a little closer, and received from us some fish-hooks and beads, and a small looking-glass. On coming to a beautiful valley between the mountains, having a small run of water, we wished to ascertain if it was fresh, and we gave the chief a boat-bucket to fetch us some, and

in about half an hour he returned running with the water, which, I think, gave Mr. Williams and myself more confidence in the natives. They ran and brought us some cocoa-nuts, but were still extremely shy. Mr. Williams drank of the water the native brought, and I held his hat to screen him from the sun. He seemed pleased with the natives, and attributed their shyness to the ill-treatment they must have received from foreigners visiting the island on some former occasion. Mr. Cunningham asked him if he thought of going on shore. I think he said he should not have the slightest fear, and then remarked to me, 'Captain, you know we like to take possession of the land, and if we can only leave good impressions on the minds of the natives, we can come again and leave teachers; we must be content to do a little; you know Babel was not built in a day.' He did not intend to leave a teacher this time. Mr. Harris asked him if he might go on shore, or if he had any objection; he said, 'No, not any.' Mr. Harris then waded on shore; as soon as he landed the natives ran from him, but Mr. Williams told him to sit down; he did so, and the natives came close to him and brought him some cocoa-nuts, and opened them for him to drink.

"Mr. Williams remarked, he saw a number of native boys playing, and thought it a good sign, as implying that the natives had no bad intentions: I said, I thought so too, but I would rather see some women also; because when the natives resolve on mischief they send the women out of the way; there were no women on the beach. At last he got up, went forward in the boat, and landed. He presented his hand to the natives, which they were unwilling to take; he then called to me to hand some cloth out of the boat, and he sat down and divided it among them, endeavoring to win their confidence. All three walked up the beach, Mr. Harris first; Mr. Williams and Mr. Cunningham followed. After they had walked about a hundred yards, they turned to the right, alongside of the bush, and I lost sight of them. Mr. Harris was the farthest off. I then went on shore, supposing we had found favor in the eyes of the people. I stopped to see the boat anchored safely, and then walked up the beach towards the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round, and saw Mr. Williams and Mr. Cunningham running; Mr. Cunningham towards the boat, and Mr. Williams straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr. Williams had got to the water, but, the beach being stony and steep, he fell backward, and the native struck him with a club, and often repeated the blow; a short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body.

"My heart was deeply wounded. As soon as I got into the boat I headed the boat towards Mr. Williams, in hopes of rendering him some assistance, but the natives shot an arrow at us, which went under the arm of one of our seamen, through the lining of the boat into a timber, and there stuck fast. They also hove stones at the same time. The boat's crew called out to me to lay the boat off; I did so, and we got clear of the arrows. I thought I might be able to get the body, for it lay on the beach a long time. At last I pulled

alongside the brig, and made all sail, perceiving with the glass that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body; the natives, however, made their appearance, and dragged the body out of sight.

"Yours, &c.,

(Signed) "ROBERT C. MORGAN."

To these some other particulars of the tragic scene are added by Mr. Cunningham. After describing their landing, he writes:—

"Mr. W. called for a few pieces of print, which he divided in small pieces to throw around him. Mr. Harris said he wished to have a stroll inland, which was not objected to, and he walked on, followed by a party of the natives. Mr. W. and I followed, directing our course up the side of the brook. The looks and manners of the savages I much distrusted, and remarked to Mr. Williams that probably we had to dread the revenge of the natives in consequence of their former quarrel with strangers, wherein perhaps some of their friends had been killed. Mr. W., I think, did not return me an answer, being engaged at the instant repeating the Samoan numerals to a crowd of boys, one of whom was repeating them after him. I was also trying to get the names of a few things around us, and walked onward. Finding a few shells lying on the bank, I picked them up. On noticing they were of a species unknown to me, I was in the act of putting them into my pocket, when I heard a yell, and instantly Mr. Harris rushed out of the bushes about twenty yards before me. I instantly perceived it was run or die. I shouted to Mr. Williams to run (he being as far behind me as Mr. Harris was in advance) and I sprung forward through the natives that were on the banks of the brook, who all gave way. I looked round, and saw Mr. Harris fall in the brook, and the water dash over him, a number of savages beating him with clubs. Mr. Williams did not run at the instant I called to him, till we heard a shell blow; it was an instant, but too much to lose. I again called to Mr. W. to run, and sprang forward for the boat, which was out of sight; it was round a point of bush.

"Mr. Williams, instead of making for the boat, ran directly down the beach into the water, and a savage after him. It seemed to me that Mr. Williams's intention was to swim off till the boat picked him up. At the instant I sighted the boat, I heard a yell behind me, and, looking round, found a savage close after me, with a club. I stooped, and picking up a stone, struck him so as to stop his further pursuit. The men in the boat had, on seeing Mr. Williams and me running, given the alarm to Captain Morgan, who was on the beach at the time. He and I jumped into the boat at the same instant; several stones were thrown at the boat. Mr. Williams ran into deep water, and the savage close after him. On entering the water he fell forward, but did not attempt to swim, when he received several blows from the club of the native on the arms and over the head. He twice dashed his head under water to avoid the club, with which the savage stood over him ready to strike the instant he arose. I threw two

stones from the boat, which for a moment averted the progress of the other native, who was a few paces behind; but it was only for an instant. The two rushed on our friend and beat his head, and soon several others joined them. I saw a whole handful of arrows stuck into his body. Though every exertion was used to get up the boat to his assistance, and though only about eighty yards distant, before we got half the distance our friend was dead, and about a dozen savages were dragging the body on the beach, beating it in the most furious manner. A crowd of boys surrounded the body as it lay, in the ripple of the beach, and beat it with stones, till the waves dashed red on the shore with the blood of their victim. Alas! that moment of sorrow and agony—I almost shrieked in distress. Several arrows were shot at us, and one, passing under the arm of one of the men, passed through the lining and entered the timber. This alarmed the men, who remonstrated, as, having no fire-arms to frighten the savages away, it would be madness to approach them, as Mr. Williams was now dead; to this Captain Morgan reluctantly assented, and pulled off out of reach of the arrows, where we lay for an instant to consider what we should do, when it was proposed that we should, if possible, bring up the brig, now about two miles distant, and, under cover of two guns which she carried, to land, and, if possible, to obtain the bodies, which the natives had left on the beach, having stripped off the clothes. We hastened on board and beat up for the fatal spot; we could still perceive the white body lying on the beach, and the natives had all left it, which gave us hope of being able to rescue the remains of our friend from the ferocious cannibals. Our two guns were loaded, and one fired, in hopes that the savages might be alarmed and fly to a distance; several were still seen on a distant part of the beach. Shot we had none, but the sailors collected pieces of iron, &c., to use if necessary. Our hopes were soon destroyed, for a crowd of natives ran down the beach and carried away the body, when we were within a mile of the spot. In grief we turned our backs and stood from the fatal shores. We had all lost a friend, and one we loved, for the love he bore to all, and the sincerity with which he conveyed the tidings of peace to the benighted heathen, by whose cruel hands he had now fallen."

To these harrowing details nothing need be added but a brief statement by one who remained on board the Camden, while these deeds of blood were transacted on the shore.

"After the boat had left us, the ship got a fine breeze out of the bay, and we stood to sea to work up to windward, so as to be as near as possible when the boat should have occasion to come on board again. But while we on board were quietly enjoying the beautiful scenery of the shore, and the romantic appearance of the various peaked mountains in the distance, our brethren in the boat had landed on a bourne from which they were never again to return. As the boat approached us, and came within hail, we foreboded that something had happened; but our imaginations had not formed the most distant idea of the tragical scene which was about to be disclosed. As the boat was coming alongside, the orders for getting a tow-line

in readiness, and for 'all hands to stand by and make sail,' produced the most horrifying sensations in our minds, and intense anxiety as to what had really happened. Messrs. Williams and Harris were not to be seen, and their seats were vacant. Our first impression was they might have remained ashore, and had sent off the boat for the teachers, as they had done at Tanna. When our boat was alongside, in the fulness of our anxiety, we all hastened to hear the intelligence. We heard the captain exclaim, 'We have lost Mr. Williams and Mr. Harris.' A moment's suspense led us to imagine that the natives had detained them till a ransom should be taken for them, but how were our feelings harrowed up, when the captain added, 'They are dead! The natives have killed them!' Language cannot describe what our feelings were at this dreadful moment. The most intense grief took possession of our hearts. We looked vacantly on the shore, but oh! how gloomy! As soon as Captain Morgan came on board, we made all possible sail in the ship, and exerted our utmost endeavors to work her to windward. After our efforts had proved unsuccessful, we were obliged most reluctantly to let our ship go off, and direct our course immediately for New South Wales, without calling at New Caledonia according to our original intention."

These affecting accounts may be fitly closed with a passage from the Journal of Captain Morgan, written in his own artless style. "Thus died a great and a good man, like a soldier standing to his post: a heavy loss to his beloved wife and three children. He was a faithful and successful laborer among the islands of these seas. May I ever remember the kindness with which he always spoke to me; always studying ever to please me and all around. I have lost a father, a brother, and a valuable friend and adviser."

"And what shall we say to these things?" When first the astounding intelligence, so opposed to their fondest hopes and sanguine calculations, burst upon the friends of Christ in this country, consternation and grief unfitted them for calm contemplation; and in such a state of mind it was natural to take refuge beneath the shadow of the Divine throne. "How mysterious!" was the general exclamation, and few were disposed to venture more than echo these words. But when after a season they surveyed the painful providence through a clearer medium, they saw that the mystery was merely in appearance; that the darkness which obscured the sad scene on the shore of Erromanga, was occasioned by "excess of light." And while we would not attempt to penetrate the counsels of "the only wise God," or presume to divine what foreseen consequences might have induced him who had so long preserved, and so often delivered his servant, now to say, "Go thou thy way till the end be," enough may be dis-

cerned in the present and the past, without prying curiosity or bold conjecture concerning the future, to warrant us in viewing this tragic termination of a career so bright, not simply with silent submission, but with intelligent and even approving acquiescence. If life should be estimated rather by its usefulness than its years, and death by its tendency to confirm and increase that usefulness, what a life and death were his! For more than a quarter of a century, he had consecrated himself to the service of the Saviour; and whether we consider what he had been or what he had done during that period, we shall discover ample reason rather to rejoice that he continued so long, than that he was cut off so soon. If a stainless Christian reputation, a public career marked by growing splendor to life's latest hour, singular successes and triumphs amidst thickest dangers and in the noblest of all causes, days lengthened until he had auspiciously commenced his last and greatest scheme of benevolence, and opened the door of faith to Western Polynesia, and a termination to a course so honored, which, while it raised his spirit to the society of those who had died for the testimony of Jesus, invested his history with an interest, his name with a sanctity, and his example with a force scarcely derivable from any other cause,—if these considerations possess any power, they concur to reconcile our minds to the martyrdom of Williams. "Who can recall that name, and not be impressed with a sentiment of unearthly greatness? How can it be suffered to pass away without a discriminated praise? * * How does the wave of Erromanga henceforth seem to redden with his blood, and to murmur with his name; and its corals to pile up their monument to the enterprise of his mission and the oblation of his death." *

On the 30th of November, the Camden reached Sydney, where the intelligence caused the deepest distress to the large circle whose friendship and admiration Mr. Williams had secured during his previous visit. As soon as practicable, the Committee of the Missionary Auxiliary met, and conveyed to the governor a request, that a ship of war might be despatched to recover the remains of the martyred Missionary, and convey the tidings of his death to Samoa. After wisely satisfying himself that no revengeful purpose had

* "Missions," a second Prize Essay, by the Rev. R. W. Hamilton, one of the noblest productions of consecrated genius and learning.

prompted it, Sir G. Gipps readily complied with this request; and on the 1st of February H. M. S. "Favorite," Captain Croker, whom Mr. Cunningham had consented to accompany, sailed for the New Hebrides, and on the 26th instant reached Tanna. Here, the first question asked by the natives, was, "Where is Williamu?" and when the sad truth was told, they hung upon Mr. Cunningham's hand, and wept like children. They had merely heard that one of the Camden's party had been massacred at Erromanga. On the following morning, they reached the scene of the dreadful tragedy, and Captain Croker, his second lieutenant, Mr. Cunningham, and others put off for the shore; but as they approached it, they heard the reverberations of the war conch, and saw the savages flying in all directions. At length, however, communications were opened, and the wretched creatures confessed that they had devoured the bodies, of which nothing remained but some of the bones. These, including the skulls, were, after hours of delay, brought to the boat; and having satisfied himself that he now possessed all the mutilated relics of the murdered missionaries which could be obtained, Captain Croker hastened from these horrid shores.

On the 24th of March, the Favorite arrived at Samoa. "The first canoe that reached us," writes an eye-witness, "was guided by a middle-aged man, who, as soon as we were within hail, called out to our native teachers, inquiring for 'Missi William;' and those who witnessed it will not forget the stunning and agonizing effect which the news of his death produced. The man seemed at once unhinged; he dropped his paddle; and stooped his head and wept. We did not understand his words, but his gestures could not be misinterpreted. He accompanied us for some time, making various inquiries; but no smile lightened his expressive countenance, and ever and anon he burst out into fresh cries and tears."

It was at the dead hour of night that Mrs. Williams was awoke by the messenger who bore these heavy tidings; but who could depict that scene, or describe her sorrows? Great as was her fortitude, this astounding stroke for a season paralyzed and prostrated her powers of thought and utterance. Hers was anguish too deep for tears. But grief was not confined to this solitary house of mourning. Had the death scene in Egypt been that night repeated in Samoa, lamentations more bitter, and cries more piercing, could scarcely have attended it, than those which this intelligence awakened.

In a short time, every sleeping native had been aroused, and through the morning twilight they were seen grouped together in solemn and sorrowful communication, while everywhere might be heard the sounds of distress. Early on the following day, the report brought to the spot chiefs, teachers, and multitudes of natives, who gathered around the house of their departed friend, uttering the pathetic cries, "*Aue Williamu, Aue Tama,*" "Alas Williams! alas, our father!" Even the heathen were drawn to the place, and joined in these lamentations. All were anxious to see Mrs. Williams, and to administer consolation; but this for many hours she was unable to bear. At length, towards the evening, she yielded to the great importunity of Malietoa, who had hastened from his own settlement, and allowed him to be admitted; and, as soon as he entered the room, he burst forth into the most passionate expressions of distress, weeping, beating his breast, and crying, "Alas Williamu, Williamu, our father, our father! He has turned his face from us! We shall never see him more! He that brought us the good word of salvation is gone! Oh! cruel heathen! they know not what they did! How great a man they have destroyed!" After indulging for some time in these and similar exclamations, he turned to Mrs. Williams, who was lying upon a sofa, and kneeling by her side, he gently took her hand, and, while the tears were flowing fast down his cheeks, he said in the softest and most soothing tones, "Oh! my mother! do not grieve so much! do not kill yourself with grieving. You too will die with sorrow, and be taken away from us, and then oh! what shall we do? Think of John, and of your very little boy who is with you, and think of that other little one in a far distant land, and do not kill yourself. Do love, and pity, and compassionate us."

For many succeeding days, Mrs. Williams was called to pass through such scenes as these. So many came to weep over her, and their grief was so sincere, that, heavily as their tears and cries fell upon her heart, she could not deny their request; and God sustained her. But deep sorrow was not confined to that settlement. Throughout the islands, the dreadful news produced the most painful impression, and on the succeeding Sabbath, when the brethren referred to it in their sermons, the scenes witnessed by them were peculiarly affecting. One of these must serve as a specimen of many.

"When the intelligence reached us," writes Mr. Murray, "the degree of interest and feeling manifested by the natives was most sur-

prising. It was on a Saturday; I was at Leone, but hastened home as soon as the mournful tidings arrived. I reached home in time for the afternoon service on the Sabbath, and preached from Acts vii. 59, "*And they stoned Stephen*," &c. From the commencement of the service, deep feeling appeared; but towards the close, when I spoke of Mr. W. as having been the first to make known among them the name of Jesus, their feelings became quite ungovernable, and there was a general burst, not like the manifestations of feeling which appear amongst the natives in their heathen state, but a comparatively sober, and evidently sincere expression of emotions too big, too powerful to admit of restraint. I trust also, that the effects produced by the sad tidings, did not pass away with a temporary expression of feeling. Of this, however, I cannot speak with certainty. Like many other things connected with the life and labors of our esteemed friend, their influence and effects will only be fully seen at the day of the revelation of Jesus Christ."

Every possible expression of sympathy was conveyed by the devoted laborers at Samoa to the widow and family of their honored brother, and at the funeral, the greatest respect was shown to his memory. By Mrs. Williams's desire, his remains were interred at Apia, near the chapel, and by the side of the lamented Barnden. On this mournful occasion, all the missionaries, and an immense concourse of sorrowing natives, followed the coffin; and Captain Croker, with the officers, seamen, and marines of the Favorite, preceded it to the place of burial. On the occasion, Mr. Hardie preached in English, and Mr. Heath in Samoan, and by the wish of Captain Croker, the marines fired thrice over the grave of the Christian hero, and a humble monument was erected upon the spot, with this inscription, written by Captain C.—" Sacred to the memory of the Rev. John Williams, Father of the Samoan and other Missions, aged 43 years and 5 months, who was killed by the cruel natives of Erromanga, on Nov. 20th, 1839, while endeavoring to plant the Gospel of Peace on their shores."

But severe as was the grief at Samoa, it was not more so than at Rarotonga, to which island the sad intelligence was conveyed on the 15th of May, by "the Sulphur," sloop of war.

"The shock," writes Mr. Buzacott, "was great to us all; the lamentation here was indeed universal. The natives flocked to our house to inquire into the truth of the report, and felt as if bereft of a near and dear friend. The usual habiliments of mourning were worn by the people, and although those have now, (August 13, 1841,) been laid aside, he still lives in their hearts by many a grateful recollection. Were I to attempt to describe our own feelings, I should dip my pen in gall, and write in the bitterness of my spirit. '*Alas my brother!*

By whom shall Jacob now arise? Howl fir trees, for the cedar is fallen.' But amidst the tumult of our grief, we hear our Father's voice saying unto us, '*Be still and know that I am God. I will be exalted among the heathen.*'"

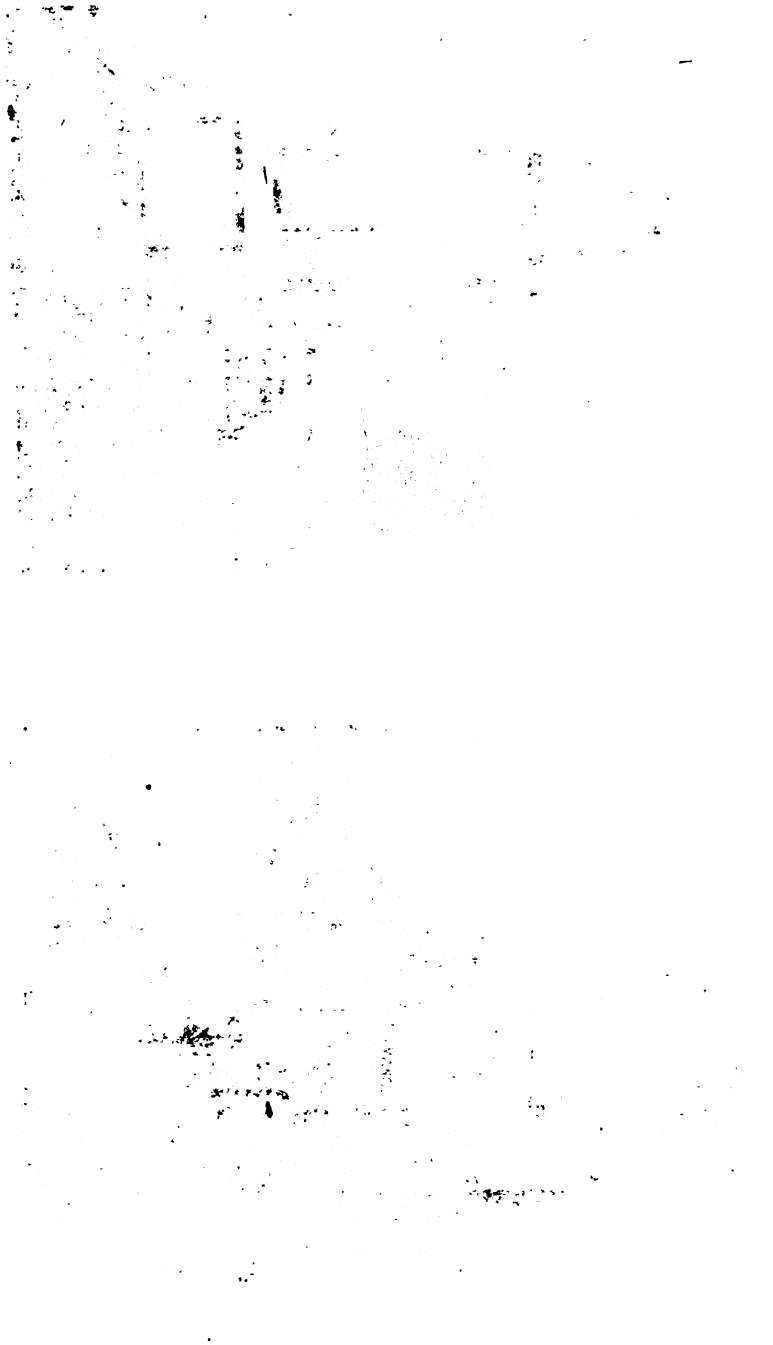
"I was at the time," adds Mr Pitman, "visiting my poor sick and dying people, when a note arrived from brother Buzacott, giving us the painfully distressing intelligence. A little girl came running breathless into the sick apartment, and said, 'Teacher! Williamu is killed.' I was astounded, thunder-struck, and ran home to gain particulars. Alas! the report was true. Our house was soon thronged, and the news ran like lightning through the settlement. Our chief could not speak, but sat for a long time like a statue. Iro, native teacher from our out-station, came down at night, faithless in the report. The church members and others came to *shake hands*, (a token of their sympathy with us in our grief.) Men, women, and children crowded our doors to know if it were really so. * * The next day, Sabbath, I endeavored to improve the event from 2 Sam. iii. 38, '*Know ye not that a great man has fallen this day in Israel?*' As soon as the text was announced, an unusual solemnity prevailed in the assembly. Every eye was fixed. As I proceeded in showing his tender compassion towards the heathen, his labors, &c., the greatest stillness was observed, and when I came to relate his death, the people seemed scarcely to breathe. Many wept much, and left the house of God apparently in deep thought. Maretu, my native assistant, who has been laboring for some time at Mangaia, informed me that the news produced similar effects there. In a letter received from our brother Royle, dated Aitutaki, April 29, 1840, he says, 'A vessel is now off our island, which has brought the report that our dear and honored friend Mr. Williams has been murdered. I do most sincerely hope that it may not be true. It has, however, awakened very mournful feelings in our hearts, and thrown the islanders into the greatest consternation, for I believe they are truly attached to him. Oh, how anxiously do we desire to receive some speedy intelligence, to assure us that it is only report, and relieve our oppressed spirits.'

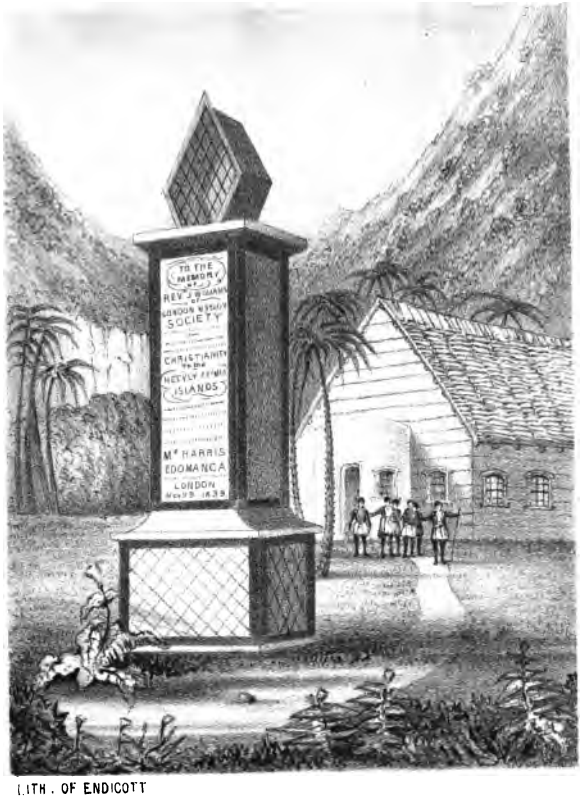
"For a long time the death of Mr. Williams was almost the only topic of conversation among our people. If I met a person in the road, or entered the houses of the sick, or received them when they came to our dwelling of an evening for religious conversation, almost the first words were, '*Aue Williamu!*' 'Alas! Williams.' A few days after the news reached us, I went my usual rounds to see my sick people, and the following is recorded in my journal:—'Saturday, March 23, 1840. In my visits to-day I met the son and daughter of Pureiau, one of the natives taken down by brother Williams from this station, as a teacher to the New Hebrides. They were anxious to know if their father also had been killed. Not having received particulars, I could not give them the wished-for information. 'We are not,' said the daughter, 'over anxious about the event, as our father told us in taking leave not to be cast down, not to allow of immoderate grief, should we hear the news of his being slain by the heathen, 'for I am willing,' said he, 'to die in such a cause, if God calls me to such an end. You know I was an *ivi*, [one marked as a sacrifice,] and sought for in this district just before God visited

this island with the Gospel of peace. Had not Jesus shown mercy to me, I should have perished. Willingly, therefore, do I go forth to this work of my Saviour. If I die by the hand of the heathen, it is because God permits it; if I live, I purpose to do what I can to lead their souls to Jesus." Looking at the sick man, I said, 'Did you not think that Pureiau was slain?' 'Let that alone,' he replied, 'had he been killed would that have been a matter of grief? Would he not have died in the work of God?' These were sentiments and feelings which called forth gratitude to God from my very soul.' "

Similar illustrations of the prevalent feelings of the pious Rarotongans are contained in other communications from Mr. Gill, " at whose suggestion," writes Mr. Buzacott, " a monument was erected to his memory at Arorangi, built of stone, and plastered with lime, having a suitable inscription both in English and in Rarotongan. Another has been erected at this place, (Avarua,) sawn out of solid coral, a drawing of which I send you." Of these interesting memorials the accompanying plate will convey an accurate idea. The following is the inscription upon that at Arorangi:— "To the memory of the Rev. John Williams, of the London Missionary Society, who having labored upwards of fourteen years at Raiatea, was made the honored instrument of introducing Christianity to the Hervey and Samoan Islands. In attempting to convey the Gospel to the New Hebrides, he fell a sacrifice, with his friend Mr. Harris, on the island of Erromanga, to the cruelty of the deluded heathen inhabitants, November 20, 1839." The opposite faces of the monument at Avarua bear a similar inscription in English and Rarotongan.

The intelligence of Mr. Williams's death was first brought to this country on the 6th of April, 1840, by the overland mail from India, and was contained in a passage extracted from a Sydney into a Bengal paper; and on the 4th of May, the circumstantial confirmation reached the Directors. A special board meeting was immediately convened, at which a resolution expressive of the sentiments with which they regarded their honored Missionary, and of the feelings with which they had heard of his fall, was placed on record. At the anniversary of the Society, on the following week, a similar resolution was proposed by the Rev. Dr. Morrison, seconded by the Rev. G. Smith, and received with solemn and sorrowful emotions by the assembled multitude. But here these public manifestations of respect and grief did not close. By the appointment of the Board of Directors, a special





LITH. OF ENDICOTT

AT ARORANGI.

REDUS STREET N.Y.

AT ANAATEA.

funeral service was held on the evening of the 20th of May, at the Tabernacle, Moorfields, when a sermon was preached before the bereaved relatives and Society, from Matt. xxiii. 34, by the Rev. Timothy East, of Birmingham: the same honored minister who, twenty-six years before, from the same pulpit, delivered that discourse on the value of the soul, which pierced the heart, and determined the character of the martyred Missionary. And as a further means of expressing their sympathy with the afflicted widow, and their admiration of her honored partner, the Directors immediately opened a subscription for her and her family, while from the pulpit and the platform and the press, the character and history and death of Williams called forth expressions of sentiment and feeling, which proved how deeply he was lamented and how much beloved.

It is not difficult to estimate the character of the man, whose noble course of Christian philanthropy has now been traced. All his distinctive features stand out with prominence upon the surface of his history, and may be readily discerned through the "simplicity and godly sincerity," which, like transparent light, revealed and adorned them. From early years, his integrity, ingenuousness, cheerfulness, and generosity, secured for him the warm esteem of the circle in which he moved. Fostered in the nursery, beneath the benignant smile, the warm affection, and the Christian influence of one of the best of mothers, these amiable traits rendered him a lovely youth, and when, subsequently, the were confirmed and sanctified by religion, they contributed, not merely to the attractiveness, but to the influence of his matured character.

But the circumstances of his youth were not so favorable to the development of his intellectual powers, as to the culture of the social affections. His education and early engagements made but a moderate demand upon his attention; presented few incitements to study; and tended rather to restrict than to enlarge his field of observation. Within this confined sphere, indeed, he discovered considerable energy of thought and action; but it was not until brought into contact with the truth of God, that his mind received an impulse, which rendered it equal to the demands, and superior to the difficulties, of subsequent years. To what extent, or under what particular forms, his latent powers might have been evolved, had a stringent course of mental discipline co-operated from

the first with the quickening influences of the Spirit, cannot be divined. It may, however, be affirmed with confidence that, in some departments of thought and action, whatever external advantages might have been enjoyed, he would never have excelled. The slightest reflection upon his peculiar characteristics will show that he could never have become either a metaphysician or a poet. The *terra firma* upon which he delighted to stand, and where alone his mind found rest, was equally remote from the regions of abstract thought, and of ideal creations. And, although possessing activity, energy, and business talents in no ordinary degree, the absence of other characteristics would have also disqualified him for those spheres of public service, or party strife, which demanded unusual astuteness; a facility in detecting the motives of others, while disguising his own; with the power of constructing and counterworking comprehensive and crafty schemes of political expediency. Neither would he have succeeded in disentangling the difficulties, or demonstrating the theorems, of morals and theology.

But although Mr. Williams might have failed in some departments of intellectual labor, it must not from hence be inferred that he was deficient in mental power. The facts of his history sufficiently demonstrate the contrary; and clearly show, that in some endowments he had few superiors, and in others, few equals. His memory, especially of words and things, was unusually accurate and tenacious; and, as his capability of exact observation was, if possible, still more remarkable, there was scarcely an interesting object, or an important topic, which had at any time engaged his attention, the particulars of which he did not perfectly retain. And what gave to these faculties great additional value, was the perfect ease with which their possessor could render all his impressions of the past available for present use. Indeed, the command he possessed over his knowledge was almost absolute. It required no effort to enable him to recal an idea or an incident, with which he had at any time been familiar; and this moreover was done so fully, and with so much exactness, that it rarely became necessary for him to correct the inaccuracies, or supply the omissions of his own reminiscences. Had his reading been equal to his recollection, and to the promptitude with which he could employ his resources, he would, in any situation or society, have been considered a remarkable man. But a still more valuable endowment, in

which Mr. Williams excelled, was a clear and comprehensive perception of what was most useful, practicable, or proper, in relation to the circumstances by which he was surrounded, or to the purposes he was anxious to accomplish. This faculty had ample scope for its exercise while in Polynesia, and was constantly quickened by an ardent desire to elevate the objects of his benevolent labors, in every social and religious excellence, far above the ordinary level even of those communities which shared in the blessings of missionary superintendence. But because he was thus thrown much upon his own resources, and accustomed to think and plan for himself, it must not be imagined that he preferred to pursue a solitary course, or to act in the spirit of proud independence. It was far otherwise. His mind was remarkably ductile. Few men were ever more open to the influences of truth, or to the suggestions of wisdom. Most tenaciously, indeed, did he adhere to the great principles of practical utility upon which he had based his missionary proceedings, and no one could have turned him from the pursuit of those evangelical objects which so deeply interested his heart. But upon the points of secondary importance, he was ever anxious to receive, and most willing to consider the opinions of his brethren. In his character there was nothing impracticable. Most readily did he re-hear a cause, or review a course. An utter stranger to the vanity which induces a man for the sake of apparent consistency to maintain whatever he has once avowed, Mr. Williams was always free to modify his opinions or adopt a more excellent way. But except on subjects which he had imperfectly considered, or which were remote from the ordinary range of his thoughts, he rarely found it necessary to abandon his belief, or retrace his steps. It may be very safely asserted that there was no leading principle, nor design, nor plan of operations, which he ever found it resquisite to relinquish or revise. His judgments upon all points of personal and practical importance had been thought out with too much care, and tested by two long experience, to be open to serious correction.

That in the judgments which Mr. Williams formed, he was invariably correct, it would be false and foolish to affirm. When, indeed, he possessed sufficient data, and gave himself sufficient time for their examination, his estimate was usually right. But it is not surprising that, upon some subjects remote from his chosen sphere, his sentiments should have been

erroneous or crude. This, however, is no proof of the general unsoundness of his judgment, but merely a natural consequence of the occupation of his thoughts by other themes. To test this faculty fairly, we must compare its conclusions with the particular circumstances or pursuits which call for its exercise; and if we discover between these a wise and close adjustment, a favorable estimate cannot be withheld. According to this rule, it must be acknowledged that Mr. Williams possessed in no ordinary degree the power of judging correctly. His missionary plans, with scarcely an exception, were proved by experience to have been as practicable and efficient, as they were often bold and original. None of his schemes were Utopian or visionary. All of them would *work*, and his history is not marked by an incident which can be truly denominated a failure.

Few minds ever possessed more freedom and flexibility than his. With almost equal ease he could contrive or conform; mark out a new course, or traverse an old one; act with others, or without them; yield to circumstances, or bend them to his own will. And his self-reliance was equally remarkable. Sustained by this, he was prompted to dare, and enabled to do, what few besides himself would have ever conceived. And this was no presumptuous confidence. It was founded upon the possession of considerable resources, the results of experience, and the expected concurrence of divine providence and grace.

Of his mechanical genius, little need be said in this place. Previous illustrations, and the remarks of his friend and fellow-laborer Mr. Ellis, which follow, sufficiently show its extent and value. But marvellous as were the ease and skill with which he executed the various, and many of them difficult and complex contrivances of art, the moral devices, by which he sought to interest and elevate the people around him, exhibit features scarcely less remarkable than those of the mechanical. In both, there was the same clear apprehension of ends, the same ready suggestion and perfect adaptation of means. Success, whether in framing a plan of Christian beneficence, or in constructing a useful machine, was never a happy accident, but always an anticipated result. The movement of his mind and of his hand were not made at random, but were guided by wise forethought, and founded upon careful calculation. Hence their favorable termination and valuable fruits.

But the skill of Mr. Williams will not alone account for his success. Like the great father of modern astronomy, he owed this more to perseverance than to power; to unremitting diligence, than to novel devices or excellent designs. Constituted by nature, and prepared by grace, for a life of labor, he became, in every sense of the words, "a workman that needed not to be ashamed." To each service he undertook, he gave himself "wholly." Indolence and procrastination were as contrary to his predominant propensities, as they were to his religious principles. He never deferred until the morrow what "the duty of every day required." In his exertions, there was nothing capricious or fitful. He wrought by rule. As steady, moreover, in the prosecution of a plan, as he was deliberate in its formation, he rarely left his work unfinished. His course was never marked by vacillation. Each day witnessed the progress of what he had taken in hand; and if unavoidably diverted from it for a season, his interest in the occupation did not decline, but as soon as the interruption ceased, he returned to it with unrelaxed vigor. With application and determination, such as he brought to bear upon every important design, failure was scarcely possible. Such resolute purpose, and unremitting labor, must have raised him to eminence and others to happiness, had his talents been as ordinary as they were rare; but combined with his surpassing skill, he was enabled, at Raiatea, Rarotonga, Samoa, and England, to effect more than most men would have attempted; and as much, perhaps, as could have been accomplished by any individual in circumstances precisely the same.

When we consider how gentle and yielding his natural disposition was, and how easily he was swayed by affection and benevolence, it would not have been surprising, had Mr. Williams's conduct indicated a deficiency in firmness. Nor indeed could it be said that his character was strongly marked by this feature, if we understand by the term a tenacious adherence on all occasions to his own plans, and a resolute resistance to the persuasives of others. There were many instances in which he surrendered opinions previously entertained to the force of evidence, or waived his own wishes rather than maintain a controversy, or deny a request. Sometimes, indeed, this amiable spirit induced him to yield when he ought to have resisted; but this was never done in any but matters of secondary importance. He possessed, in a

very considerable degree, the rare virtue of being flexible in little things, but firm in great. No one could ever charge him with weakness or vacillation, when the object was momentous, or the obligation clear. This was shown by the general tenor of his life, all the great purposes of which he prosecuted with a concentration of thought, a steadiness of aim, a devotedness and determination which have been rarely equalled, never surpassed. Every reader of history must have been satisfied that upon these purposes his heart was fixed; and that unchanged by delay, and unmoved by discouragement, he sought their accomplishment by all the means and agencies which he could command. This was sufficient proof of his firmness and decision.

A more disinterested man than John Williams will be rarely found. Whenever "the things of others" presented their claim, "his own things" were the last and the least which occupied his thoughts. From the day when he relinquished the endearments of home and the promises of commercial gain, (both of which were great,) until that on which he laid down his life in the service of his Lord, he discovered the same spirit of cheerful sacrifice. Few have been able to say more truly to those for whom he labored, "We seek not yours, but you." This was shown not merely in the general course of self-denying exertion for which he was distinguished, and for the uncomplaining spirit in which he accepted the narrow salary allowed by the Society to their Polynesian missionaries, but also by the readiness with which he appropriated his own private resources to promote the benevolent objects of his life and labors. The following extract of a letter, which was written in order to remove a misapprehension upon the subject, will make this evident :—"All the interest of my private property, from the day it came into my possession until the present moment, I have spent upon the means of accomplishing more for the mission, than the small stipend allowed by the Society would have enabled me to do. Had I pleased, I might have been worth £1000 or £1500 more than I am, without the slightest act of injustice to any one." The purchase of the Endeavor, and numerous private transactions, might be adduced, were it necessary, in further illustration of this feature of Mr. Williams's character.

That the great missionary voyager possessed a spirit of enterprise, is undoubted; but this was so reined in by prudent forethought, and so subordinated to practical designs, as to

present itself under a form very dissimilar from that which it ordinarily exhibits. He had too much of the calculating and too little of the imaginative, to be allured and misled by the visionary. Voyages would never have been undertaken by him for the sake of mere discovery; and discovery itself derived its interest in his esteem from its connexion with the welfare of man, and the extension of missions. The inducements which drew him forth to unknown shores, had no alliance with those which influence the mere adventurer. They consisted in the principles of duty, the promptings of compassion, and a large measure of sacred and sanctified ambition. This last was a principal element in his character, and a powerful motive in all his proceedings both abroad and at home. It led him, soon after his residence at Raiatea, to exclaim, in a letter to the Directors, "How are we cramped!" and to request a removal to a continent, where he might more completely fulfil his great commission. In the same spirit, while laboring within a comparatively confined sphere, he aimed to carry forward the people of his charge to a point of social and spiritual excellence far beyond what had been hitherto attained by others. And it was this ardent and irrepressible desire (ambition sanctified to noblest ends) which originated his voyages. With ordinary plans, efforts, or results, he never was, he never could be satisfied. Like Paul, he was unwilling to build upon another man's foundation, and was resolutely resolved, if it were possible, "to preach the Gospel in regions beyond, and not to boast in another man's line of things made ready to his hand." To surpass the limits reached by his predecessors was with him, not in one, but in every department of missionary labor, a leading purpose, and a governing aim. But this did not spring from a spirit of emulation, but of benevolence. Prepared as he was, when circumstances demanded it, to act alone, he was always anxious that his brethren should take their part in his enterprises; and those of his honored survivors who, like Messrs. Threlkeld, Bourne, Ellis, Barrf, Pitman, Buzacott, and Pritchard, labored with him in the Gospel most closely, can testify to the fact that he sought not the honor for himself. One of these, the Rev. W. Ellis, has recently favored the author with a valuable letter, which will greatly enrich and suitably close these notices of Mr. Williams's missionary character.

"The circumstances of the South Sea Mission, at the time of our lamented brother's arrival among the islands, required, on the part of those conducting it, qualifications of a high order and widely diversified character. Many of these he possessed in common with his brethren, and others in a measure peculiarly his own.

"The principle of adaptation, and harmonious arrangement, so evident in other departments of the divine procedure, is often delightfully conspicuous in the progress of the missionary cause, not only in the fitness of the agents themselves, but in their introduction to the work at the precise time when their peculiar qualifications are most urgently required. It was so in the present instance, for, although the genius and moral worth of Mr. Williams would have prevented his ever becoming an inefficient missionary, his characteristic endowments would have been of less avail at any other period; and it is perhaps doubtful to what extent his ardent temperament and enterprising spirit would have found scope for exercise during the long years of monotonous and apparently fruitless effort, through which his predecessors toiled, unstimulated by any new or expanding prospects of usefulness, uncheered by the slightest token of success. Patience and constancy, that raised their possessors above the influence of the present and the apparent, enabled them to endure as seeing him who is invisible, and to derive their strength from confidence in the divine veracity and care, were required and exemplified by the laborers then in the field.

"The astonishing change, that had then but recently taken place, required qualities of another order, and the elements of these Mr. Williams possessed in an unusual degree. Their development was very materially, and I believe favorably affected, not only by the circumstances in which he was placed, but by his most intimate associate Mr. Threlkeld, with whom he commenced, and, till the removal of the latter to New South Wales, carried forward the Raiatean mission. Mr. Threlkeld, the senior of the two, was an intelligent observer of men and things, and possessed a considerable amount of general information; he was also decided and determined in purpose, as well as prompt and vigorous in action. On the judgment of his colleague, Mr. Williams placed implicit reliance, and paid the utmost deference to his opinion. In natural disposition and peculiar talents there was scarcely any resemblance between them, yet their confidence in each other

was entire, their co-operation uniformly harmonious, and their intercourse most affectionate and cordial. And it would not perhaps be an error to regard the period they spent together as the most important in its influence on the then but partially formed character of our brother; and as one that afforded as large a measure of pure and hallowed enjoyment, as he ever shared during his short but eventful career.

"The earliest, and for a long time the heaviest demands made upon Mr. Williams, were for the exercise of his mechanical skill. The art of working in iron, which he had acquired in England, had long been regarded with the highest admiration by the people, and at that time it was possessed by him alone. This was sufficient of itself to render him, in the estimation of many, the most important person in the mission, and led the chiefs and people of every island to contend for his residence amongst them. The value of this attainment was greatly enhanced by the disinterestedness with which it was used in furtherance of the great objects of the mission, the willingness with which he performed many little services for the natives, and the pains he took to instruct the more intelligent among them, until the native smiths of Raiatea were not only able to supply the demands of their countrymen, but to satisfy their employers when engaged in the repair of foreign vessels visiting their harbors. This was the only mechanical art with which Mr. Williams was acquainted on his arrival. Some of his companions were excellent mechanics in other departments, and he speedily acquired and as speedily taught, among other things, the art of working and turning in wood, of boat and ship building, and subsequently of manufacturing sugar and tobacco, and cultivating cotton.

"The wants of a people just emerging from barbarism, and taking the first steps towards civilization; and the requirements of a new station, where every kind of building necessary for the purposes of the mission had to be provided, and often even the tools of the workmen to be made before dwelling, school, or chapel, could be reared, afforded ample scope for all the versatility of our brother's genius; and at such times the fertility of his invention, the facility with which he turned every available material to the best account, and the perseverance by which he ultimately surmounted every difficulty, were often remarkably conspicuous.

"With equal aptitude Mr. Williams speedily acquired that

extensive acquaintance with the country and the people, which ever afterwards proved so valuable. His views of the native mind and character were correct and clear, and imparted a degree of point and power to his instructions, and of practical utility to his plans, that would have been otherwise unattainable. The early age at which he entered the mission also favored his acquisition of the native language, and enabled him the more readily to attain an extensive acquaintance with its separate parts and varied combinations, a correctness of pronunciation, a fluency in speaking, and a readiness in writing, that contributed greatly to his acceptableness and efficiency.

"However great the satisfaction which the acquisition of knowledge afforded, it was by him regarded only as a means to higher and more important ends. His attainments seemed comparatively valueless, until applied by himself to some useful purpose, or imparted to others. This rendered his intercourse with the people, among whom, especially in the early part of his career, he passed the largest portion of his time, always interesting and instructive. Whether in his own house or their dwellings, in the garden or the smithy, the boat-house or the carpenter's shop, he was surrounded by natives; and whether working with his own hands at the forge or the bench, or directing and assisting others, it was his constant aim to inform and elevate the mind, while he trained the hand. He was remarkably good-natured, cheerful, and communicative, and always invited rather than repelled conversation and inquiry, however puerile the ideas of his companions might be. It is not always easy for a missionary to endure without annoyance the vague and idle questions of the people, to combat their prejudices, often equally foolish and absurd; to bear patiently their dulness of intellect, and apathy of heart, and still maintain a cheerful and encouraging demeanor, seeking thus to allure them to think and to feel as they never did before; yet it is a qualification of incalculable value. Much of Mr. Williams's influence is undoubtedly to be ascribed to this cause, and it would be difficult to estimate the amount of good he thus accomplished, beyond what could ever have been effected by his more regular labors in the pulpit or the school.

"In China, India, or any other civilized country, a missionary might be comparatively unknown and destitute of personal influence, except among a few, and yet by his high

intellectual endowments, work a mighty change upon immense multitudes; but to a people circumstanced as the South Sea Islanders are, any one without direct personal influence would be as useful in England as at Tahiti. It is, perhaps, but little to affirm that our lamented brother possessed this kind of influence. His robust frame, his excellent constitution, his useful acquirements already noticed, the generous manner in which, from his own resources, as well as from the supplies furnished by the Society, he was ever ready to assist the people, his upright and straightforward conduct, and uniform Christian consistency, secured for him a measure of influence among the people not always attained, and seldom surpassed.

"Another source of his great power over the people, was his combining example with precept, not only in the higher qualities of moral excellence and Christian conduct, but in the ordinary transactions of every day life. Whether he was instructing the natives in selecting timber in the mountains, in building causeways in the sea, or erecting more substantial and comfortable dwellings; in making nails for their boxes, or hinges for their doors, cultivating the more valuable productions of their country, or building boats or vessels, he always achieved himself whatever he recommended to them, or took the lead in the personal labors required. Between him and the people, when anything was to be done, it was always *Come*, and not *Go*. This makes an amazing difference, and, when we consider how uniformly it was practised, we shall be the less surprised at his success.

"A still more distinguishing feature in Mr. Williams's missionary character, and in reference to which he is worthy of being held up as a model to all missionaries, was his cordial and entire identification of himself with the people. When associated with him in the same field, I have often been struck with this. He appeared to have no separate object, no personal interest. A missionary who is unable to identify himself with the people among whom he labors, so far as this can be done without compromise of principle or inconsistency of conduct, cannot be, under any circumstances, an efficient laborer; and one who has any other object to accomplish, has good reason to doubt whether he was ever called to the work. A man who seems never to allow himself to forget that the people are not his equals, that they are rude, or noisy, or dirty, or disgusting; who would place

them, whenever admitted to his dwelling, on a level with his servants, or confine his intercourse with them to the stated seasons of public duty; is destitute of the very elements of at least one essential qualification of a missionary. How strikingly opposite to this was the conduct of Mr. Williams, and is that of some who are still honored to survive him in the field. From the time of his arrival in the islands, to the tragical end of his days, the interests of the natives were his own, and he went in and out among them as one of themselves, without in the least degree sanctioning or encouraging anything that was evil or objectionable in their principles or conduct. Whenever he seemed to descend to their level, it was only that he might raise them to his own. With this view he bore with all their provocations, put up with all the petty annoyances in his social and domestic habits to which this unavoidably exposed him, and laid himself out for their good. To the chiefs, he invariably paid that attention which was due to their rank and station, and, while he thus raised them in the estimation of the people, he most effectually prevented any feelings of jealousy on their parts, and secured at all times their co-operation and good will, frequently their sincere and devoted attachment. He treated all classes with respect, and received it in return. The children of the poorest natives were as fond of him as were the chiefs, and his presence was not only always welcome among the young, but ever proved a source of interest and pleasure. Their prosperity, temporal and spiritual, he regarded as his own, and their afflictions were his trials. Some of his highest and holiest joys, as well as his deepest sorrows, were on their account. For them he often wept and prayed, as well as thanked God and took courage. For them, he thought, and felt, and planned, and labored; even his secular engagements, which to some may have seemed incompatible with the higher claims of more sacred duties, were, I am persuaded, undertaken with a view to the advantage of the people. This devotedness to their interests, in regard to the things of this world as well as of that which is to come, was understood and felt by those for whom it had been cherished, and produced effects as lasting as they were salutary.

"More conspicuous, and leading to far more important results, was that spirit of ceaseless activity and enterprise which characterized the whole of Mr. Williams's missionary life. Whatever satisfaction others might have found in labor-

ing among a limited number, aiding the growth, as well as sowing the seed of divine truth, seeking to mature, as well as to implant Christian principle, and preserving and consolidating as well as laying the foundations of Christian institutions, he would have regarded his sphere of operations as far too limited, if confined to one or two islands, containing but two or three thousand inhabitants. His great object seemed to be to diffuse the knowledge of the Gospel over the widest possible surface, to place the means of deliverance from sin, and the prospects of everlasting purity and blessedness, within the reach of the greatest number of human beings, to cultivate to the utmost limit fields already occupied, or convey the glad tidings of salvation to remote and untraversed regions.

"He with whom there are diversities of gifts, but the same Spirit, had richly furnished our brother with endowments which eminently fitted him for becoming a pioneer on the broadcast scale, in the aggressive movements which the Christian church is now making for the renovation of that portion of the heathen world in which he labored and fell. His feelings were deep and lasting, his views of the adaptation of the Gospel to the wants of the most destitute and debased of mankind, such as the Scriptures declare, and the experience of all ages has proved it to be, and his faith in the veracity of the divine promises, in relation to its universal diffusion, animating and practical. Besides this, he seemed to have a predilection for the kind of service which these views and feelings, acting on his naturally ardent disposition, could scarcely fail to produce. The search for new fields of benevolent exertion, the communicating with barbarous tribes, whose invincible ferocity frustrated all previous attempts to interchange acts of kindness with them, the introducing of native evangelists to their work among others more favorably disposed, the subsequently visiting of these with encouragement and aid, and the extension of the same blessings to still more distant regions, were engagements of the highest importance in Mr. Williams's estimation, and in which his valuable life was ultimately sacrificed.

"A growing reliance, so far as human instrumentality was concerned, on his own resources, which seemed to increase with the demands made upon them, encouraged him to attempt in this department of his great Master's service all that it was probable or even possible to achieve, with the means

placed at his disposal; and sometimes led him, not in reckless presumption, but in obedience to what he regarded the claims of duty, to advance where others would have paused or retired. He possessed also, in a singular degree, the power of diffusing his own spirit over the minds of his associates; and thus furnished one of the most valuable prerequisites to success in many of his important labors.

"But the crowning excellence of our brother's missionary character, as seen in the missionary field, was his thorough and entire devotedness to the great work to which his life was consecrated. His personal piety was deep and genuine, his devotional habits unostentatious but constant, and his spirit sincere. His acquaintance with the Holy Scriptures was extensive and correct. Love to his Saviour, and to the souls of men, were the great moving principles of all his plans and pursuits. This was evident in nothing more than in the frequency, character, and tendency of his labors in the higher and more important departments of his work. In preaching and teaching, in the instruction given to the more advanced classes in the schools, and at the frequent meetings with the people for inquiry and conversation, though he did not repress every symptom of curiosity, nor withhold on any suitable occasion the communication of general knowledge, his great aim was to direct them to estimate things chiefly according to their moral bearings; to excite inquiry and reflection on their own spiritual condition; and to lead them to seek, as the foundation of all excellence, and the only abiding source of true happiness, the renovation of their own moral nature by those means which the Gospel alone makes known.

"His labors in preaching were far more abundant than many would have deemed possible, considering the number and miscellaneous character of his other engagements. His manner was easy, unaffected, and energetic; his sermons were plain and scriptural; often ingenious if not profound; never embodying much that was purely speculative, but always richly imbued with the peculiar doctrines of the Gospel. He seemed more frequently anxious to arrest the sinner and awaken the careless, than to comfort the mourner; yet on suitable occasions he was well qualified to lead the sorrowing soul to him that bindeth up the broken-hearted; but, whatever was at any time the peculiar subject of his discourse, his general aim was to make manifest the savor of the knowledge of Christ. His estimate of the value of the soul

was scriptural and just, and his abiding conviction of the vastness of the work, as well as the brevity and uncertainty of life, impelled him to do whatever he engaged in with all his might."

To this admirable sketch of Mr. Ellis, nothing need be added in farther illustration of Mr. Williams's missionary character. But his conduct in private, no less than in public life, was marked by great excellence and uniform consistency. His mild, affectionate, and cheerful spirit diffused its benign influence over the domestic circle; and, as a husband, a father, a brother, and a friend, he was worthy of high admiration. Esteem for his person was not diminished, but deepened by intimacy. First favorable impressions were invariably confirmed by familiar intercourse, and no one who had been admitted into the circle of his friends, saw cause to correct the estimate previously formed of his character. What he appeared in the pulpit and on the platform, he was found to be in the parlor. In the conjugal relation, his conduct was most exemplary. She, who for more than twenty-three years shared his trials and lightened his toils, possessed, as she deserved, his devoted love, his entire confidence, and his most assiduous care. Throughout the period of their happy union, her sufferings from climate, disease, separation, and anxious fears on his account, were most severe; but all that tender sympathy and active kindness could do, to alleviate her sorrows, and promote her welfare, was done. Most anxiously did her affectionate partner minister to her happiness; deeply did he feel the privations and sacrifices she was called to endure; and rarely did he experience purer pleasure, than when enabled to gratify or anticipate her desires. No widow ever had weightier reasons for revering the memory or lamenting the loss of a beloved husband, than she who bears the honored name of the martyred Missionary.

As a parent, the character of Mr. Williams was worthy of commendation. Most unfavorable as were his circumstances for the full exercise of paternal influence, it was scarcely possible for a father to have been regarded with a greater degree of filial love and confidence. His presence was always a source of unalloyed enjoyment to his children, and so readily did they defer to his opinions, and so cheerfully conform to his wishes, that occasions for rebuke or even complaint rarely occurred. But this is easily accounted for from the affection, freedom, and confidence with which they

were uniformly treated. While his conduct when with them was far removed from weak indulgence, it was as perfectly free from reserve, distance, or distrust. He ever encouraged their inquiries, and was delighted with their intercourse. And they knew this, and felt that in him they possessed not only a father, but a friend. Hence their communications were characterized by ingenuousness, and the sway which he exercised over their minds and movements, was as absolute as it was gentle. To a great degree he was to his own children what he had been to the Polynesians. In his domestic character, we see the missionary in miniature. Similar benevolence was often displayed and similar ingenuity, while ministering to the juvenile enjoyments of his sons, as when laboring in a wider sphere and amongst children of larger growth. In the same spirit, and sometimes with equal skill, he would frame a toy and construct a machine. It was his delight to interest the minds and augment the pleasures of his little ones, and he was never at a loss for the means of accomplishing his desires. And they felt, and that truly, that no one was at once so kind and so clever as their father. These were amongst their earliest impressions, and they were never obliterated.

But Mr. Williams was concerned not only to gratify his children, but to furnish their minds, and form their characters for life and immortality. Prompted both by pious and parental solicitude, he sought, in his own bland and winning style, to attract their earliest thoughts and warmest affections towards the Saviour and heaven; and his method was so interesting as well as earnest, that his children were always happy to hear from his lips of Jesus and salvation. But while urging them as their first duty to surrender their hearts to God, he seized every opportunity for the inculcation of those principles which would preserve them from the follies and snares of youth, and labored to form their mature character in accordance with the highest standard of moral excellence. The following extract from a letter written a few months prior to his death, to his second son, will sufficiently illustrate these remarks.

"I shall not, my very dear Sam, occupy my paper by telling you what you already know, how much we love you, how constantly we think of you, and how incessantly we pray for you I am already impatient to see you again, which I trust I shall in God's own good time. I trust, my dear boy, that you are improving the inestimable

advantage you enjoy; the opportunity of getting a thoroughly good education. Reflect upon this blessing; think of the great sacrifice that you, and I, and your dear and excellent mother, have made in separating from you for this sole object, and bend *all* your energies to it. Consider also the opportunities you enjoy of a religious character, the excellent minister whom you hear; and never cease to pray that God would give you his grace, while your heart is yet young and tender. Oh! the inestimable advantage of beginning to serve God while young! I began when I was sixteen years of age. I am truly thankful to God that he called me at all by his grace, but that feeling is greatly increased by the consideration that he called me in my youth. I think it quite unnecessary to warn you against entering into any quarrels with the boys, or combinations against the master or ushers. If any of your school-fellows are pious, well-behaved, of a noble, generous disposition, cultivate their acquaintance. You know how I detest little, niggardly, narrow-minded conduct. I do hope, therefore, that your mind will expand to, and be imbued with the principles of honor, candor, and generosity. Envy, jealousy, and all such petty, detestable feelings are features of none but little minds. Cherish a thorough indignation against all such feelings. Rise above them; and if you make any human being your model, let it be the apostle Paul. Considering him merely as a man, what noble and elevated sentiments he possessed, what undaunted courage he displayed, what comprehensive schemes he devised, and with what moral dignity his whole character is invested. What imps and pigmies the heroes of Greece and of Rome, the Pompeys, the Brutuses, the Cæsars, the Alexanders, appear when brought into comparison with this colossus of human greatness. Study his character, strive to get imbued with his spirit, and imitate his bright example. In proportion as you do this, your own happiness will increase, and in the same proportion you will become a blessing to your fellow-creatures, while your father and your mother will rejoice in you."

As a brother, he was justly beloved by the members of his family. Nothing during the years of separation from those upon whom his fond affection had been fixed during the bright days of childhood, blighted or deadened that pure and generous feeling. In him fraternal love never lost its power, but was fresh and fragrant to the last. At home and abroad, he had many friends, and these he never slighted nor forgot. Changing circumstances, new connexions, and growing popularity, did not weaken a single bond which he had ever formed.

But while these separate excellencies of Mr. Williams's character deservedly attract our attention, it is to be remembered that their source and their glory will be found not in talent, nor in disposition, nor in any personal peculiarities, but in "pure and undefiled religion." It was to his simple, sincere, consistent, steady, manly piety, that he owed his

influence, his honor, and his success. This is the key to his history, and the secret of his power. No man could say more truly, and no man ever said more gratefully than he, "By the grace of God I am what I am." And the one great moral of the tale which has now been told is this, that goodness is greatness. "THEM THAT HONOR ME I WILL HONOR."

END.

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